

ARISTOTLE's

Compleat and Experienc'd

M I D W I F E.

I N T W O P A R T S

I. GUIDE for CHILD-BEARING WOMEN, in the Time of their Conception, Bearing and Suckling their Children; with the best Means of Helping them, both in Natural and Unnatural Labours: Together with fuitable Remedies for the various Indispositions of New-born INFANTS.

II. Proper and Safe REMEDIES for the Curing all those DISTEMPERS that are incident to the FEMALE SEX; and more especially those that are any Obstruction to their Bearing of CHILDREN.

A W O R K far more perfect than any yet Extant; and highly Necessary for all SURGEONS, MIDWIVES, NURSES, and CHILD-BEARING WOMEN,

Made English by W——S——, M. D.

THE ELEVENTH EDITION.

L O N D O N:

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ARISTOTLE

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TO THE

MIDWIVES.

IT is for your Sakes, worthy Matrons, that I render'd this excellent Treatise of Midwifery into *English* and therefore to you it is most properly dedicated: For though it be necessary to be known by all Women, yet to you does the practical Part thereof principally belong. And indeed the Deficiency that I have seen in many that pretend to your Office, in the doing of their Business, was the great, if not the only Motive that caused me to translate it: For tho' their Ignorance advanced my Business; yet the Regard I had to the saving the Lives of so many Persons, as I saw every Day in Danger of perishing, by the committing themselves into the Hands of unskilful Midwives, was much more than any private Interest I could propose to myself. For when I saw how many Persons took upon them that great and weighty Employment of a Midwife without any regard to their own Qualification and Fitness for such a Work, having an Eye to nothing but their own Gain, I could not but deplore the miserable State of Mankind, whom I saw in so great Danger of dying, almost before they were born. And that Compassion that I had for Mankind under such a deplorable Circumstance, put me upon considering how I might best remedy so great an Evil. And that which most readily occurred to my Thoughts, was to render into *English* the great *Aristotle's* most elaborate Treatise on this Subject, as being that which is most proper for the Instruction of Midwives and Child bearing Women, which

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which is done in a plain and familiar Stile fitted to the meanest Capacities; that thereby being fully instructed in their Duty, they might perform their Office with more Reputation to themselves, and less Danger to their Patients. And this I was the rather inclined to do, because my own daily Practice constantly informed me wherein the Deficiency of many Midwives lay, and also brought me acquainted with many particular Secrets, relating to the safe and speedy Delivery of travailing Women, my business being generally when either the Unskilfulness of the Midwife, or the Hardness or Difficulty of the Woman's Labour rendered my Assistance necessary, which must needs qualify me so much the better for this Undertaking wherein I am now engaged. However it be, I have ventured upon it, and will perform it with the Divine Assistance, as well as my Ability will give me leave; for if I fail, it will be in Power and not in Will; and I hope all those that stand in need thereof, will follow our great Examples so far as to accept of the Will for the Deed. And to make this Treatise the more methodical, *Aristotle* herein has not only treated of the Delivery of Women, when the Time of her Travail is come, but also what shall be a Guide to them and you both in their Conception, Bearing and Suckling of them. For it is necessary you should be able to direct them in these Things. And tho' this Book will be a Guide for all Child-bearing Women into whose Hands it will come; (and it were to be wish'd that every Child-bearing Woman had one of them) yet it cannot be expected, but that the most Part must have their Directions from you, and I hope you are not ignorant that upon Womens well ordering themselves during the Time they are bearing Children, the Preservation of themselves and Children in a very great Measure depends. For how many are they, that for want of Care herein do ruin both themselves and Children.

But were the Rules that are here laid down attended to, and put in Practice, you need not have those Difficulties to encounter with, which you often find, and which

make

make you so often stand in need of my Assistance. For I must tell you, (tho' it be against my own Interest) that it is a Disparagement to you, and reflects both upon your Reputation and Profession, when you cannot deliver a Woman without the Help of a Man Midwife, which tho' it may be for the Safety of the Travailing Woman, is yet a Discredit to you, who ought to be so accomplished, as to go through with the Work you have undertaken, and to perfect it yourself; and that you may do so, is the Design of this Treatise. For it is to your Knowledge, Care and Skill that the well being of a Woman in Labour is committed, and the Life of every Child you help to bring into the World, from the first Moment that it draws the Breath: And at your Hands, if it miscarry through the want of Skill as well as Care, shall it be required. Which if duly considered, ought to deter all those from undertaking this Noble Office, which is no less than being the Hand-maid of Nature) in bringing into the World the chiefest of her Works, (for such is Man) without they knew themselves qualified for it. And 'tis no ordinary Qualification will serve for a Midwife ought to be as quick-sighted as *Argus*, and to have always her Wits about her; for when her Books are at Home, her Business is Abroad; And all the Affections that can be in a Women ought to be in a Midwife. All the Knowledge both of *Galen* and *Hippocrates* in the Art of Physick, for the Office of a Midwife, is not only to bring forth a Child when it comes to a Birth, but to know readily what to apply upon all Occasions, according to the various Exigence in which she finds the Patient; for want of which Knowledge, many Women have made their Childbed their Deathbed, who might otherwise have recovered and done very well.

In the second Part of this Book he has endeavoured to make the Midwife a skilful Physician, by treating of all those Distempers incident to Women, even from the Cradle to the Grave, that so she may know how to administer in all those various Ills with which her Patients may

be affected. And this he did the rather, because he knew that such is the Pudor and Bashfulness of many young Women, who happen to be affected with those Distempers that are common to their Sex, that they had rather die than discover them to the Doctor; who yet at the same Time will freely enough disclose to a Midwife: To whom he has therefore in this Second Part furnished with safe and proper Remedies for all those Distempers that are incident to the Female Sex, that she need not any Case be at a Loss.

To conclude therefore as I began, tho' the Theory of this Book be very requisite to all Women, yet the practical Part thereof being more peculiarly your Province, I thought it most proper to make the Dedication to you. And if you shall think fit to make a Trial of what is here written, you will find the Rules here laid down to be very plain and very easy; not so many as to burthen your Memory, nor so few, as to be insufficient for every Exigent and Necessity. And if in the faithful Discharge of your Office, you add Diligence to your Skill; and be as careful to prevent Evils before they come as to provide for them when they are come, you will not only find the good Effect of it while you live, but also the Comfort of it when you come to die. Which that you may do, is the earnest Desire of,

Your Well-wisher,

W. S.

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The Compleat Experienc'd

M I D W I F E.

P A R T I.

A GUIDE for Child-bearing Women, &c.

The I N T R O D U C T I O N.

I Have given this Book the Title of, *The Compleat and Experienc'd MIDWIFE*, both because it is chiefly designed for those that profess Midwifery, and contains whatever is necessary for them to know in the Practice thereof; and also because it is the Result of many Years Experience, and that in the most difficult Cases; and is therefore the more to be depended upon. A Midwife is the most Necessary and Honourable Office, being indeed a Helper of Nature; which therefore makes it necessary for her to be well acquainted with all the Operations of Nature in the Work of Generation, and Instruments with which she works: For she that knows not the Operations of Nature, nor with what Tools she works, she must needs be at a Loss how to assist her therein. And seeing the Instruments of Generation both in Men and Women, are those Things by which Mankind is produced, it is very necessary that all Midwives should be well acquainted with them, that they may the better understand their Business, and assist Nature as there shall be Occasion. The first Thing therefore necessary, as introductory to this Treatise, is an ANA-

ANATOMICAL DESCRIPTION of the several Parts of Generation, both in Men and Women; and having designed throughout to comprehend much in a little Room, I shall avoid all unnecessary and impertinent Matters, with which other Books of this Nature are for the most Part too much clogged; and which are more curious than needful. And though I shall be necessitated to speak plainly, that so I may be understood, yet I shall do it with that Modesty, that none shall have need to blush, unless it be from something in themselves, rather than from what they shall find here, having the Motto of the Royal Garter for my Defence, which is, *Honi soit qui mal y pense*; or Evil be to them that Evil thinks.

CHAP. I.

An Anatomical Description of the Instruments of Generation, both in Man and Woman.

SECT. I. *Of the Parts of Generation in Men.*

AS the Generation of Mankind is produced by the Coition of both Sexes, it necessarily follows, that the Instruments of Generation are of two Sorts, to wit, Male and Female, the Operations of which are by Action and Passion; and herein the Agent is the Seed, and the Patient Blood, whence we may easily collect that the Body of Man being generated by Action and Passion, he must needs be subject thereunto during his Life. Now since the Instruments of Generation are Male and Female, it will be necessary to treat of them both distinctly, that the honest and discreet Midwife may be well acquainted with their several Parts and their various Operations, as they contribute to the Work of Generation. And in doing this, I shall give the Honour of Precedence to my own Sex, and speak first of the Parts of Generation of Man, which will be comprehended under six Particulars, *viz. The Preparing Vessels, the Cord, the Varicose, the Testicles, or Stones*

the *Vasa Deferentia*, the *Seminal Vessels*, and the *Yard*: of each of which in their Order.

1. The first are the *Vasa Preparentia*, or *Preparing Vessels*, which are in Number four, two Veins, and as many Arteries; and they are called *Preparing Vessels* from their Office, which is to prepare that Matter of Substance which the Stones turn into Seed, to fit it for the Work. Whence you may note, That the Liver is the Original of Blood, and distributes it through the Body by the Veins, and not the Heart, as some have taught; as to the Original of these Veins, the right Vein proceedeth from the *Vena Cava*, or great Vein, which receives the Blood from the Liver, and distributes it by its Branches to all the Body; the left is from the *Emulgent Vein*, which is one of the two main Branches of the hollow Vein passing to the Reins. As to the Arteries, they both arise from the great Artery which the *Greeks* call ——— which is indeed the great Trunk and Original of all the Arteries. But I will not trouble you with Greek Derivation of Words, affecting more to teach you the Knowledge of Things than Words.

2. The next Thing to be spoken to, is the *Corpus Varicosum*, and this is an Interweaving of the Veins and Arteries which carry the Vital and Natural Blood to the Stones to make Seed of. These tho' at their first Descent from they keep at a small Distance the one from the other, yet before they enter the Stones, they make an admirable Intermixture of twisting the one from the other, so that sometimes the Veins go into the Arteries, and sometimes the Arteries into the Veins; the Substance of which is very hard and long, not much unlike a Pyramid in Form, without any sensible Hollowness: The Use is to make one Body of the Blood and Vital Spirits, which they both mix and change the Colour of, from Red to White: so the Stones may both have a fit Matter to work upon and do their work the more easily; for which Reason, the Interweaving reacheth down to the very Stones, and pierceth into their Substance.

3. The Stones are the third Thing to be spoken to, called also Testicles; in Latin Teste, that is, a Witness, because they witness one to be a Man: as to these, I need not tell you their Number, nor where Nature has placed them: for that is obvious to every Eye. Their Substance is soft, white and spongy, full of small Veins and Arteries, which is the Reason they swell to such a Bigness upon the flowing down of the Humours in them. Their Form is Oval; but most Authors are of Opinion that their Bigness is not equal, but that the Right is the biggest, the hottest, and breeds the best and strongest Seed. Each of these Stones hath a Muscle, called Cremaster, which signifies to hold up, because they pull up the Stones in the Act of Coition, that so the Vessels being slacken'd may the better void the Seed. These Muscles are weakened both by Age and Sicknes; and then the Stones hang down lower than in Youth, and Health. These Stones are of great Use, for they convert the Blood and Vital Spirits into Seed, for the Procreation of Man, but this must not be understood as if they converted all the Blood that comes into them, into Seed, for they keep some for their own Nourishment. But besides this, they add Heat, Strength, and Courage to the Body; which is evident from this, that Eunuchs are neither so Hot, Strong, nor Valiant as other Men; nor is an Ox so Hot or Valiant as a Bull.

4. The next in order are the Vasa Deferentia, which are the Vessels that carry the Seed from the Stones to the Seminal Vessels, which is kept there till its Expulsion. These are Number two, in Colour white, and in Substance nervous, or sinewy; and from a certain hollow-ness which they have in them, are also called Spermatick Pores. They rise not far from the Preparing Vessels, and when they come into the Cavity of the Belly they turn back again, and pass into the Backside of the Bladder between it and the right Gut, and when they come near the Neck of the Bladder, they are joined to the Seminal Galls, which somewhat resemble the Cells of a Honey

honey-comb; which Cells contain an oily Substance; they draw the fatty Substance from the Seed, which they empty out into the Urinal Passage, which is done in the most Part, in the Act of Copulation; that so the internal Skin of the Yard suffers not through the friction or Sharpness of the Seed. And when the Vasa Deferentia has passed, as before declared, they fall to the Glandula Prostrata, which are the Vessels by Nature ordained to keep the Seed, and which are next to be spoken to.

5. The Seminal Vessels, called Glandulum Seminale, are certain Kernels placed between the Neck of the Bladder and the right Gut; composing about the Vasa Deferentia, the Urethra, or common Passage for the Seed and Urine, passing through the midst of it; and may properly enough be called the Conduit of the Yard. at the Mouth of the Urethra, where it meets with the Vasa Deferentia there is a thick Skin, whose Office is to hinder the Seminal Vessels, which are of a spongy Nature, from shedding their Seed against their Will: This Skin is very full of pores, and through the Heat of the Act of Copulation the Pores open, and so give Passage to the Seed, which being a very subtle Spirit, and especially being moved will pass through this Caruncle or Skin, as Quicksilver through a Leather; and yet the Pores of this Skin are not discernable, unless in the Anatomy of a Man who had some violent running in the Reins when he died, and when they are conspicuous, those Vessels being the proper Seat of that Disease.

6. The last of the Parts of Generation in Man to be spoke to is the Yard, which has a principal Share in the Work of Generation; and is called Penis, from its hanging without the Belly: and it consists of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments, and is long and round; being ordained by Nature both for the Passage for the Urine, and for the conveying of Seed to the Matrix: It hath some Parts common with it to the rest of the Body, as the Skin, or the Membrana Corporalis;

nosa, and some Parts it has peculiar to itself, as the two Nervous Bodies, the Septum, the Urethra, the Glans, the four Muscles, and the Vessels: The Skin, which the Latins call Cutis, is full of Pores, thro' which the Sweat and Fuliginous, or sooty black Vapours of the third Concoction (which concocts the Blood into Flesh) pass out: these Pores are very many and thick, but hardly visible to the Eye; and when the Yard stands not, it is sluggy, but when it stands, it is stiff; the Skin is very sensible, because the Nerves concur to make up its Being; for the Brain gives Sense to the Body by the Nerves: As to the Carnis Membrana, or fleshy Skin, it is so called, not because its Body is fleshy, but because it lies between the Flesh, and passeth in other Parts of the Body underneath the Fat, and sticks close to the Muscles; but in the Yard there is no Fat at all, only a few superficial Veins and Arteries pass between the former Skin and this, which when the Yard stands are visible to the Eye; these are the Parts common both to the Yard, and to the rest of the Body. I will now speak to those Parts of the Yard which are peculiar to itself, and to no other Parts of the Body: And those are likewise Six, as has been already said, of which it will also be necessary to speak particularly. And,

1. Of the Nervous Bodies: Those are two tho' joyned together, and are hard, long and sinewy; they are spongy within, and full of black Blood, the spongy Substance of the inward Part of it seems to be woven together like a Net, consisting of innumerable Twigs of Veins and Arteries. The black Blood, contained therein, is very full of Spirits, and the Delights or Desire of Venus, add Heat to these, which causeth the Yard to stand; and this is the Reason that both Veneral Sights and Tales will do it: Nor need it be strange to any, that Venus being a Planet cold and moist, should add Heat to those Parts since by Night, as the Psalmist testifies, Psal. 121. 6. No this hollow spongy Intertexture or Weaving, was so ordered

ered by Nature, on purpose to contain the Spirit of
 enereal Heat, that the Yard may not fall before it has
 ne its Work. These two Side ligaments of the Yard,
 here they are thick and round, arise from the lower
 art of the Share bone, and at the Beginning are sepa-
 ted the one from the other, resembling a pair of Horns,
 the letter Y, where the *Urethra* or common Passage
 Urine and Seed passeth between them.

2. Those Nervous Bodies of which I have spoken, so
 on as they come to the joining of the Share-bone, are
 ned by the *Sceptum Lucium*, which is the Second inter-
 Part to be described: which in Substance is white
 d nervous, or sinewy, and its Use is to uphold the two
 de ligaments and the *Urethra*.

3. The third thing in the internal Parts of the Yard,
 the *Urethra*, which is the passages or Channels by which
 th the Seed and Urine is conveyed out thro' the Yard.
 he Substance of it is sinewy, thick, soft, and loose, as
 e Side-ligaments are; it begins at the Neck of the
 adder, and being joined to it, passeth to the Glans,
 has in the beginning of it three Holes, of which the
 ggest of them is in the midst, which receives the Urine
 to it; the other two are smaller, by which it receives
 e Seed from each Seminal Vessel.

4. The Yard has four Muscles, on each Side two; these
 muscles are Instruments of voluntary Motion, without
 hich no Part of the Body can move itself: It consists of
 rous Flesh to make up its Body of Nerve for its Sense,
 Veins for Nourishment, of Arteries for his vital Heat,
 a Membrane or Skin to knit it together and to distin-
 sh one Muscle from another, and all them from the
 sh; of these Muscles, as I said before, the Yard has
 o of each Side, and the Use of them is to erect the
 nd, and make it stand, and therefore are they also cal-
Erectores. But here you must note, that of the two
 each Side, the one is shorter and thicker than the o-
 r: And these are they that do erect the Yard, and so
 called *Erectores*. But the other two being longer and
 smaller

smaller, their Office is to dilate the lower Part of the *Uterus*, both for making Water, and emitting the Seed upon which Account they are called *Acceleratores*.

5. That which is called the *Glans*, is the extreme Part of the Yard, which is very soft, and of a most exquisite feeling, by reason of the Thinness of the Skin wherewith it is cover'd: This is covered with the *Preputium*, or Foreskin, which in some Men covers the Top of the Yard quite close, but in others doth not; which Skin moving up and down in the Act of Copulation, brings Pleasure both to the Man and Woman. This outward Skin is that which the *Jews* were commanded to cut off on the Eighth Day. This *Preputium*, or Foreskin, is tied to the *Glans* by a Ligament or Bridle, which is called *Frenum*.

6. The last internal Part of the Yard, are the *Vessels* thereof, Veins, Nerves, and Arteries. Of these some pass by the Skin, and are visible to the Eye, when the Yard stands; others pass by the inward Parts of the Yard. The Arteries are wonderfully dispersed thro' the Body of the Yard, much exceeding the Dispersion of the Veins; for the right Artery is dispersed to the left Side and the left to the right Side. It hath two Nerves, the lesser whereof is bestowed upon the Skin, the greater upon the Muscles and Body of the Yard. But thus much shall suffice to be said in describing the Parts of Generation in Men. And shall therefore in the next Place proceed to describe those of Women; that so the honest and industrious Midwife may the better know how to help them in their Extremities.

Sect. 2. Describing the Parts of Generation in Women.

WHatever Ignorant Persons may imagine, or some good Women think, that are unwilling those private parts which Nature has given them, should be thus exposed, yet it is in this Case absolutely necessary: I do positively affirm, that it is impossible truly to apprehend what a Midwife ought to do, if these Parts are

not perfectly understood by them: Nor do I know any reason they have to be ashamed to see or hear a particular Description of what God and Nature has given them; since it is not the having these Parts, but the un-
lawful Use of them, that causes Shame.

To proceed then in this Description more regularly; I shall speak, in order, to these following principal Parts:

1. *Of the Privy Passage.* 2dly, *Of the Womb.* 3dly, *Of the Testicles or Stones.* 4thly, *Of the Spermatick Vessels.*

1st. *Of the Privy Passage.* Under this Head I shall consider the six following Parts:

1. The *Lips* which are visible to the Eye, and are designed by Nature as a Cover to the *Fissura Magna*, or great Orifice: These are framed of the Body, and have a pretty Store of spungy Fat; and their Use is to keep the external Parts from Cold and Dust; These are the only things that are obvious to the Sight, the rest are concealed, and cannot be seen unless these two Lips are stretched under, and the Entry of the Privities opened.

2. When the Lips are severed, the next Thing that appears in the *Nympha*, or Wings; they are formed of soft and spungy Flesh, and are, in Form and Colour, like the Comb of a Cock.

3. In the uppermost Part, just above the Urinary Passage may be observ'd the *Clitoris*, which is a finewy and small Body, full of spungy and black Matter within, like the side Ligament of the Yard, representing in Form the head of a Man, and suffers Erection and Falling as that; and it grows hard, and becomes erected as a Man's head doth in Proportion to the Desire a Woman hath in Copulation: and this also is that which gives a Woman Delight in Copulation; for without this a Woman hath neither a Desire to Copulation, and Delight in it, nor can she Conceive by it: And I have heard that some women have had their *Clitoris* so long, that they have seduced other Women therewith; nay, some have gone so far as to say, that those Persons that have been reported to be Hermaphrodites, as having the Genitals both of Men

Men and Women, are only such Women to whom the Clitoris hangs out externally, resembling the Form of a Yard. But tho' I will not be positive in that, yet it is certain that the larger the Clitoris is in any Woman, the more lustful she is.

4. Under the Clitoris, and above the Neck, appears the Orifice, or Urinary Passage, which is much larger in Women than Men, and causes their Water to come from them in a greater Stream; on both Sides the Urinary Passage may be seen two small membranous Appendices, a little broader above than below, issuing forth of the inward Parts of the great Lips, immediately under the Clitoris, the Use whereof is to cover the Orifice of the Urine, and defend the Bladder from the cold Air. So that when a Woman pisseth, she contracts herself so that she conducts out the Urine, without suffering it to spread along the Privities, and often without so much wetting the Lips. And therefore these small membranous Wings are called the Nymphæ, because they govern the Woman's Water. Some Women have them so great and long, that they have been necessitated to cut off so much as has exceeded and grew without the Lips.

5. Near this are four Caruncles, or fleshy Knobs, commonly called Caruncles Myrtiformes: these are placed on each side two, and a small one above, just under the Urinary Passage: And in Virgins are reddish, and plump and round, but hang flaccid when Virginity is lost: In Virgins they are joined together by a thin and fine Skin or Membrane, which is called the Hymen, and keeps them in Subjection, and makes them resemble a kind of Rose bud half blown: This Disposition of the Caruncles is the only certain Mark of Virginity; it being in vain either to search for it elsewhere, or hope to be informed of any other Way: And 'tis from the passing and bruising these Caruncles, and forcing and breaking the little Membranes, (which is done by the Yard in the first Act of Copulation) that there happens an Effusion of Blood: and which they remain separated, and never recover

Figure, but become more and more flat, as the Acts of Copulation are increased; and in those that have had children, they are almost totally defeated by Reason of great distention these Parts suffer in the Time of their Mour: Their Use is to straiten the Neck of the Womb, under the cold Air from incommoding it; and likewise to increase the mutual Pleasure in the Act of Coitus, from these Caruncles being then extreamly swelled, filled with Blood and Spirits, they close with more sure upon the Yard of a Man; whereby the Woman is much more delighted. What I have said of the Effusion of Blood which happens in the first Act of Copulation, tho' when it so happens it is an undoubted Sign of Virginity, shewing the Caruncles Myrtiformes have never been pressed till then; yet when there happens no Effusion, it is not always a Sign that Virginity is lost because for the Hymen may be broken without Copulation by the Defluxion of sharp Humours, which sometimes happens to young Virgins, because in them it is thinnest; or also done by the unskilful applying of Pessaries to provoke the Terms, &c. But these Things happen so rarely, that those Virgins to whom it so happens, do not thereby bring themselves under a just Suspicion.

There is next to be spoken to, the Neck of the Womb, which is nothing else but the Distance between the Vaginal Passage, and the Mouth of the Womb, into which the Man's Yard enters in the Act of Copulation; in Women of reasonable Stature, is about eight Inches in length. Its of a membranous Substance, fleshy without, skinny, and very much wrinkled within; and so both because it may retain the Seed cast into it in the Act of Copulation, and also that it may dilate and contract itself to give sufficient Passage to the Infant at its Birth. It is composed of two Membranes, the innermost being white, nervous, and circularly, wrinkled much like the Palate of an Ox, that so it might contract or dilate itself, according to the Bigness of the Man's Yard; And to the End that by the

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Collision, or Squeezing or Pressing made by the Yard in Copulation, the Pleasure may be naturally augmented. The external or outermost Membrane is red and fleshy like the Muscle of the Fundament surrounding the first, and the End the Yard may be better closed within it, and it is by means of this Membrane, that the Neck adheres the stronger both to the Bladder and the right Guts. The internal Membrane in young Girls is very soft and delicate, but in Women much addicted to Copulation, it grows harder. And in those that are grown Aged, if they have been given much to Venery, it is almost become gristly.

2. Having spoken to the privy Passage, I come now to speak of the Womb, which the Latins call Matrix, the only English Word is the Womb. Its Parts are Two the Mouth, of the Womb, and the bottom of it. The Mouth is an Orifice at the Entrance into it, which may be dilated and shut together like a Purse: For altho' in the Act of Copulation, it be big enough to receive the Glans of the Yard; and after Conception it is so close shut, that it will not admit of the Point of a Bodkin to enter; and yet again at the Time of the Woman's Delivery, it is open'd so extraordinary, that the Infant passeth thro' it into the World: At which Time this Orifice wholly disappears, and the Womb seems to have but one great Cavity from its Bottom to the very Entrance of the Neck. When a Woman is not with Child, 'tis a hard oblong, and of Substance very thick and close; but when she is with Child, it is shortened, and its thickness diminisheth proportionable to its Distention. And therefore it is a Mistake of some Anatomists, to affirm that the Substance waxeth thicker a little before a Woman's Labour: For any one's Reason will inform them, that the more it is distended, the thinner it must be: And nearer a Woman is to the Time of her Delivery, the shorter her Womb must be extended. As to the Action which this inward Orifice of the Womb is open'd and it is purely Nature: for were it otherway, there would not be so many Bastards begotten as there are; nor would

any married Women have so many Children, were it
their own Choice, but they would hinder Conception,
so they would be willing enough to use Copulation, for
Nature has attended that Action with something so ple-
g and delightful, that they are willing to indulge them-
ves in the Use thereof, notwithstanding the pains they
erwards endure, and the Hazard of their Lives that
en follows it: And this comes to pass not so much from
inordinate Lust in Women, as for that the great DI-
ECTOR of Nature, for the Increase and Multiplication
Mankind, and even of all other Species in the Ele-
entary World, hath placed such a Magnetick Virtue in
e Womb, that it draws the Seed to it, as the Loadstone
aws Iron.

The AUTHOR of Nature has placed the Womb in
e Woman's Belly, that the Heat might always be main-
ed by the Warmth of the Parts surrounding it; it is
efore seated in the middle of the Hypogastrium (or
ver Part of the Belly) between the Bladder and the
stum (or right Gut) by which also it is defended from
eiving any Hurt thro' the hardness of the Bones; and
placed in the lower Part of the Belly, for the Conveni-
e of Copulation, and of a Birth's being thrust out at
full Time.

It is of Figure almost round, inclining somewhat to
Oblong, in Part resembling a Pear: for from being
ed at the Bottom, it gradually terminates at the Point
the Orifice, which is narrow.

The Length, Breadth and Thickness of the Womb dif-
according to the Age and Disposition of the Body:
in Virgins not ripe, 'tis very small in all its Dimen-
s; but in Women whose Terms flow in great Quanti-
and such as frequently use Copulation, it is much
er; and if they had Children, it is larger in them
in such as have none; but in Women of a good
ure, and shell-shaped, it is (as I have said before)
in the Entry of the Privy Parts, to the Bottom of the
omb, usually about eight, but the Length of the Body
of

of the Womb alone, does not exceed three Inches, the Breadth thereof is near about the same, and of Thickness of the little Finger, when the Woman is not pregnant; but when the Woman is with Child, it becomes of a prodigious Greatness; and the nearer she is to Delivery, the more the Womb is extended.

It is not without Reason then that Nature (or the God of Nature rather) has made the Womb of a membranous Substance; for thereby it does the easier open to conceive and is gradually dilated from the Growth of the Fetus or young one; and is afterwards contracted and closed again, to thrust forth both it and the After-burden, and then to retire to its primitive Seat. Hence also it is enabled to expel any noxious Humours, which may sometimes happen to be contained within it.

Before I have done with the Womb, which is the Field of Generation, and ought therefore to be the more particularly taken Care of, (For as the Seeds of Plants can produce no Fruits, nor spring unless sown in Ground proper to waxen and excite their vegetative Virtue, likewise the Seed of Man, tho' potentially contains all the Parts of a Child, would never produce so admirable an Effect, if it were not cast into the Fruitful Field of Nature, the Womb,) I shall proceed to a more particular Description of the Parts thereof, and the Uses which Nature has designed them.

The Womb then is composed of various similar Parts, that is, of Membranes, Veins, Arteries, and Nerves. Membranes are two, and they compose the principal Body of it, the innermost of which ariseth from the Cervix, or Cowl, and is very thin, without smooth, but within unequal, that it may the better cleave from the Womb, as it were fleshy and thicker than any else that meet within the Body, when a Woman is not pregnant, and is interwoven with all sorts of Fibres, or small Strands, that it may the better suffer the Extension of the Child and the Waters caused during Pregnancy; and also that it may the easier close again after Delivery.

The Veins and Arteries proceed both from the *Hypogastricks*, and the *Spermatick Vessels*, of which I shall speak and by: all these are inserted and terminated in the proper Membrane of the Womb. The Arteries supply with Blood for its Nourishment; which being brought either in too great a Quantity, sweats thro' the Substance of it, and distils as it were a Dew into the Bottom of its Cavity; from whence do proceed both the Terms in the Virgins, and the Blood which nourisheth the *Embryo* in breeding Women. The Branches which issue from the *Spermatick Vessels*, are inserted in each Side of the Bottom of the Womb, and are much less than those which proceed from the *Hypogastricks*, those being greater, and dewing the whole Substance of it. There are yet some other small Vessels, which arising the one from the other are conducted to the internal Orifice, and by these those that are pregnant, do purge away the Superfluity of their Terms, when they happen to have more than is used in the Nourishment of the Infant; by which means Nature hath taken such Care of the Womb, that during its Pregnancy, it shall not be obliged to open itself, for the passing away those excrementitious Humours; which should be forced to do, it might often endanger Abortion. As touching the Nerves, they proceed from the Brain which furnishes all the inner Part of the lower Belly with them, which is the true Reason it hath so great a Symmetry with the Stomach, which is likewise very considerably furnished from the same Part: so that the Womb is not be afflicted with any Pain, but the Stomach is immediately sensible thereof; which is the Cause of those sicknesses, or frequent Vomings which happen to it. But besides all these Parts which compose the Womb, it hath yet four Ligaments, whose Office is, to keep it firm in its Place, and prevent its constant Agitation by the continual Motion of the Intestine which surrounds it, two of which are above, and two below; Those above are the broad Ligaments, because of their broad and membranous Figure, and are nothing else but the Pro-
duction

duction of the Peritoneum, which growing out of the Sides of the Loins towards the Reins, come to be inserted in the Sides of the Bottom of the Womb, to hinder the Body from bearing too much on the Neck, and so from suffering a Precipitation; as will sometimes happen when the Ligaments are too much relaxed; and do also contain the Testicles; and as well safely conduct the different Vessels, as the Ejaculatories to the Womb. The lowermost are called Round ligaments, taking the Origin from the Side of the Womb, near the Horn, from whence they pass the Groin, together with the Production of the Peritonæum, which accompanies them through the Rings and Holes of the Oblique and Transverse Muscles of the Belly, where they divide themselves into many little Branches, resembling the Foot of a Goose, of which some are inserted into the Os Pubis, and the rest are lost and confounded with the Membranes that cover the upper and interior Part of the Thigh. And 'tis that which causes the Numbness which Women with Child feel in their Thigh. These two Ligaments are long, round and nervous, and pretty big in their beginning near the Matrix, hollow at their rise, and all along to the Os Pubis, where they are a little smaller, and become flat, better to be inserted in the manner aforesaid. It is by their means the Womb is hindered from rising too high. Now altho' the Womb is held in its natural Situation by means of these four Ligaments, yet it has liberty enough to extend itself when pregnant, because they are loose, and so easily yield to its Distention. But besides these Ligaments, which keep the Womb as it were in Poise, yet it is fastened, for greater Security, by its Neck both to the Bladder and Rectum, between which it is situated. Whence it comes to pass, that if at any time the Womb be inflamed, it communicates the Inflammation to the neighbouring Parts.

Its Use, or proper Action in the Work of Generation is to receive and retain the Seed, and to reduce it from Powder to Action, by its Heat for the Generation of

infant and is therefore absolutely necessary for the Conservation of the Species. It also seems by Accident to receive and expel the Impurities of the whole Body, as when Women have abundance of Whites, and to purge away from time to time the Superfluity of the Blood, as doth every Month by the Evacuation of the Blood, as when a Woman is not with Child. And thus much shall suffice for the Description of the Womb, in which I have been the larger, because, as I have said before, it is the Field of Generation.

III. The next Thing to be described in the Genitals of Women, is the Testicles or Stones, for such Women have as well as Men, but are not for the same Use, and indeed are different from those in Men, in several Particulars; as 1st. in Place, as being within the Belly; whereas in Men they are without. 2dly, In Figure being uneven in Women, but smooth in Men. 3dly, In Magnitude, being less in Women than in Men. 4thly, They are not fixed in Women by Muscles, but by Ligaments. 5thly, They have no Protrates or Kernels, as Men have. 6thly, They differ in Form, being depressed flattish in Women, but Oval in Men. 7thly, They have but one Skin, whereas Men have four; for the Testicles of Men being more exposed, Nature has provided Covering for them accordingly. 8thly, Their Substance is more soft than in Men. And 9thly, Their Temperature is colder than Men. And as they differ in all these Respects, so do they also in their Use, for they perform not the same Actions as Mens, as I shall shew presently; As for their Seat, it is the Hollowness of the Vagina in Women and therefore not extremely pendulous, but upon the Ova or Egg. 'Tis true Galen and Hypocrites did erroneously imagine that the Stones in Women both contain and elaborate the Seed, as those do in Men; but it is a great Mistake; For the Testicles of a Woman are as it were no more than two Clusters of Eggs which lie there to be impregnated by the most spirituous and animating Effluvia conveyed out of the Womb.

Womb thro' the two *Tubes*, or different Vessels: But however the Stones in the Women are very useful; for where they are defective, Generation work is at an End: For tho' those little Bladders which are on their Superficies, containing nothing of Seed, yet they contain several Eggs, (commonly to the number of Twenty in each Testicle) one of which being impregnated in the Act of Coition, by the most spirituous Part of the Seed of the Man, descends thro' the Oviducts into the Womb, and there in Process of Time becomes a living Child.

IV. I am now to speak of the *Spermatick Vessels* in Women, which are two, and are fastened in their whole Extent, by a membranous Appendix, to the broad Ligament of the Womb: Those do not proceed from the Testicles, as in Men, but are distant from them a Finger Breadth at least; and being dispos'd after the manner of the *Miseraick Veins*, are trained along this membranous Distance between the different Vessels and the Testicles. Their Substance is, as it were, nervous and moderately hard, they are round, hollow, big, and broad enough at their End joining to the Horn of the Womb. Some Authors affirm, that by these Women discharge the Seed into the Bottom of the Womb; but the whole Current of our Modern Authors run quite another Way, and are positive that there is no Seed at all in their Vessels; but that after the Egg or Eggs, in the Ovarian Testicles are impregnated by the Seed of the Man, they descend thro' these two Vessels into the Womb, where being plac'd, the *Embryo* is nourish'd. These Vessels are shorter in Women than they are in Men; for the Stone of a Woman lying within the Belly, their Passage must needs be shorter, but their various Wreathings and Windings in and out makes amends for the Shortness of the Passage. These Vessels are not united before they come to the Stones, but divide themselves into two Branches, whereof the biggest only passes thro' the Testicles, the lesser to the Womb, both for the Nourishment of it and the Infant in it. I will only observe further, that

these Spermatick Veins receive the Arteries as they pass by the Womb; and so there is a mixture between vital and natural Blood, that so the Work might be the better wrought; and that it is so, appears by this, That if you blow up the Spermatick Vein, you may perceive the right and left Vessel of the Womb blown up; from whence also the Communion of all the Vessels of the Womb may be easily perceived.

The *Deferentia*, or Carrying Vessels, spring from the lower Part of the Testicles, and are in Colour white and in Substance finewy, and pass not the Womb straight, but wreathed with several Turnings and Windings, as was said of the Spermatick Vessels, that so the Shortness of the Way may be likewise recompensed by their winding Meanders; yet near the Womb they become broad again. They proceed in two Parts from the Womb, which resemble Horns, and are therefore called the Horns of the Womb. And this is all that is needful to be known or treated of, concerning the Parts of Generation both in Men and Women.

Only since our modern Anatomists and Physicians are of different Sentiments from the Antients, touching the Women's contributing of Seed for the Formation of the Child, as well as the Man; the Antients strongly affirming it, but our Modern Authors being generally of another Judgment, I will here declare the several Reasons for their different Opinions, and so pass on.

Sect. 3. Of the Differences between the antient and modern Physicians, touching the Woman's contributing Seed to the Formation of the Child.

I WILL not make myself a Party in this Controversy, but set down impartially, but yet briefly, the Arguments on each side, and leave the judicious Reader to judge for himself.

Tho' it is apparent, say the Antients, that the Seed of Man is the principal, efficient and beginning of Ac-

tion, Motion and Generation; yet that the Woman affords Seed, and contributes to the Procreation of the Child, is evident from hence, That the Woman has Seminal Vessels, which had been giving her in vain, had she wanted Seminal Excrescence; but since Nature doth nothing vain, it must be granted they were made for the use of Seed and Procreation, and fixed in their proper Places to operate, and contribute Virtue and Efficacy to the Seed: And this, say they, is further proved from hence. That if Women at Years of Maturity use no Copulation to eject their Seed, they often fall into strange Diseases, as appears by young Women and Virgins, and also it is apparent that Women are never better pleased, than when they are often satisfied this Way, which argues the Pleasure and Delight, they take therein, which Pleasure and Delight, say they, is double in Women, to what it is in Men: For as the Delight of Men in Copulation, consists chiefly in the Emission of the Seed, so Women are delighted both in the Emission of their own, and the Reception of the Man's.

But against all this, our Modern Authors affirm, That the Antients were very erroneous; for as much as the Testicles in Women do not afford Seed, but are two Eggs, like those of Fowls and other Creatures, neither have they any such Offices as those of Men; but indeed are an *Ovarium*, or Receptacles for Eggs, wherein those Eggs are nourished by the sanguinary Vessels, dispersed thro' them; and from thence one or more as they are secondated by the Man's Seed, are conveyed into the Womb by the Oviducts. And the Truth of this, say they, is so plain, that if you boil them, their Liquor will have the same Taste, Colour, and Consistency, with the Taste of Bird's-Eggs. And if it be objected, that they have no Shell, the Answer is easy; For the Eggs of Fowls, while they are in the Ovary, nay, after they are fallen into the *Uterus*, have no Shell; and tho' they have one when they are laid, yet it is no more than a Fence, which Nature has provided for them against outward Injuries,

juries, they being hatched without the Body : but those of Women being hatched within the Body hath no need of any other Fence, than the Womb to secure them.

They also further say, There are in the Generation of the *Fœtus*, or young one, two Principles, Active and Passive; the Active is the Man's Seed, elaborated in the Testicles out of the arterial Blood and animal Spirits; the Passive Principle is the *Ovum* or Egg impregnated by the Man's Seed : For to say, that Woman has true Seed (say they) erroneous. But the Manner of Conception is this : The most spirituous Part of Man's Seed in the act of Copulation, reaching up to the *Ovarium* for Testicles of the Woman (which contains diverse Eggs, sometimes more, sometimes fewer) impregnates one of them, which being convey'd by the Oviducts to the bottom of the Womb, presently begins to swell bigger and bigger, and drinks of the Moisture that is plentifully sent hither after the same Manner that Seeds in the Ground suck the fertile Moisture thereof, to make them sprout.

But notwithstanding what is here urged by our modern Anatomists, there are some late Writers of the Opinion of the Antients, viz. that Women have both, and emit Seed in the act of Copulation; and the good Women themselves take it all to be thought merely passive in those Wars wherein they make such vigorous Encounters, and positively affirm they are sensible of the Emission of their Seed in those Engagements, and that in it a great Part of the Delight which they take in that act consists; I will not therefore go about to take any of their Happiness away from them, but leave them in the Possession of their imagined Felicity.

Having thus laid the Foundation of this Work, in the Description I have given of the Parts dedicated to the Work of Generation both in Man and Woman, I will now proceed to speak of Conception, and of those Things that are necessary to be observed by Women, from the Time of their Conception, to the Time of their Delivery.

C H A P. III.

Of Conception; what it is, the Signs thereof, whether conceive of a Male or Female; how Women are to order themselves after Conception.

Sect. I. What Conception is, and the Qualification requisite thereto.

Conception is nothing else but an Action of the Womb, by which the Prolifick Seed is received and retained, that an Infant may be ingendered and formed out of it. There are two Sorts of Conception, the one according to Nature, which is followed by the Generation of the Infant in the Womb, the other is false and wholly against Nature, in which the Seed changes into Water, and produces only false Conception, Mola's, or other strange Matter. Now there are three Things principally necessary, in order to a true Conception, so that Generation may follow; to wit Diversity of Sex, Congression, and Emission of Seed. Without Diversity of Sexes there can be no Conception: for tho' some will have a Woman to be an Animal, that can engender of herself, it is a great Mistake; for there can be no Conception without a Man to discharge his Seed into her Womb: What they alledge of Pullets laying Eggs without a Cock's treading them, is nothing to the Purpose; For those Eggs, should they be set under a Hen, will never become Chickens, because they never received any Prolifick Virtue from the Male; which is absolutely necessary to this Purpose, and is sufficient to convince us, that Diversity of Sex is necessary, even to those Animals as well as to the Generation of Man. But diversity of Sex, tho' it be necessary to Conception, yet it won't do alone, there must also be a Congression of those different Sexes; for Diversity of Sex would profit little if Copulation did not follow: I confess I have heard of some subtle Women, who to cover their Sin and Shame have

endeavoured to persuade some Peasant, that they were never touched by Men to get them with Child, and that one in particular, pretended, to conceive by going into a Bath wherein a Man had washed himself a little before, and spent his Seed in it, which was drawn and suck'd into her Womb, as she pretended, but such Stories as those are only fit to amuse them that know no better.— Now that these different Sexes should be obliged to come to the Touch which we call Copulation, or Coition, besides the natural Desire of begetting their Like, which stirs up Men and Women to it, the Parts appointed for Generation, are indowed by Nature with a delightful and mutual Itch, which begets in them Desire to the Action: without which, it would not be very easy for a Man born for the Contemplation of Divine Mysteries, to join himself by the way of Coition to a Woman, in regard of the Uncleanness of the Part and of the Action; and on the other Side if Women did but think of those Pains and Inconveniencies to which they are subject by their great Bellies, and those Hazards even of Life itself, besides the unavoidable Pains that attend their Delivery, it is reasonable to believe they would be affrighted from it. But neither Sex make these Reflections till after the Action is over, considering nothing beforehand but the Pleasure of Enjoyment. So that it is from this voluptuous Itch, that Nature obligeth both Sexes to this Congression. Upon which the third thing followeth of Course, to wit, the Emission of Seed into the Womb in the Act of Copulation. For the Woman having received this Prolifick Seed into her Womb, and retained it there, the Womb thereupon becomes compressed, and embraces the Seed so closely, that being closed, the Point of a Needle, as saith *Hippocrates*, cannot enter it without Violence; and now the Woman may be said to have conceived; being reduced by its Head from Power into Action: The several Faculties which are in the Seed it contains, making use of the Spirits with which the Seed abounds, and which

are the Instruments by which it begins to trace out the first Lineaments of all the Parts ; to which afterwards, of making use of the menstruous Blood flowing to it, it gives in Time Growth and final Perfection. And thus much shall suffice to shew what Conception is, I shall now proceed to shew.

Sect. 2. The Sign of Conception.

THere are many Prognosticks, or Signs of Conception, I will name some of the chief, which are the most certain, and let alone the rest.

1. If a Woman has been more than ordinary desirous of Copulation, and hath taken more Pleasure than usual therein, (which upon Recollection she may easily know) it is a Sign of Conception.

2. If she retain the seed in the Womb after Copulation ; which she may know if she perceives it not to flow down from the Womb, as it used to do before ; for that is a sure Sign the Womb has received it into the inward Orifice, and there retains it.

3. If she finds a Coldness and Chilliness after Copulation, it shews the Heat retired to make Conception.

4. If after this she begins to have Loathings to those Things which she loved before, and this attended with a Loss of Appetite ; and a Desire after Meats, to which she was not affected before ; and hath often Nauseatings and Vomitings, with sour Belchings, and exceeding Weakness of Stomach.

5. After Conception the Belly waxes very flat, because the Womb closeth itself together, to nourish and cherish the Seed ; contracting itself so as to leave no empty Space.

6. If the Veins of the Breast are more clearly seen than they are wont to be, it is a sign of Conception.

7. So it is also if the tops of the Nipples look redder than formerly, and the Breasts begin to swell, and grow harder than usual, especially if this be attended with Pain and Soreness.

8. If a Woman has twisted and griping Pains, much like those of the Cramp, in her Belly, and about her Navel, it is a sign she has conceived.

9. If under the lower Eye lid the Veins be swell'd, and appear clearly, and the Eye be something discoloured, is a certain sign she is with Child, unless she have her *Menses* at the same time upon her, or that she has set up the Night before. This sign has never failed.

10. Some also make this Trial of Conception, they drop the Woman's Urine in a Glass or Vial for three Days, and then strain it through a fine Linnen Cloth, and if they find small living Creatures in it they conclude that the Woman has certainly conceived.

11. This also is another easy Trial: Let the Woman that supposes she has conceived, take a green Nettle, and put it into her Urine, cover it close, and let it remain therein a whole Night, if the Woman be with Child, it will be full of red Spots on the Morrow; but if she be not with Child, it will be blackish.

12. The last Sign I shall mention, is that which is most obvious to every Woman, which is the Suppression of the Terms: for after Conception, Nature makes use of that Blood for the nourishment of the *Embryo*, which before was cast out by Nature, because it was too great in quantity. For it is an Error to think that the Menstrual Blood, simply in itself considered, is bad: For if a Woman's Body be in good Temper, the Blood must needs be good, and that it is voided monthly is, because it offends in Quantity but not in Quality: But tho' the Suppression of the Terms is generally a sure sign of Conception to such Persons who have had'em orderly before, yet not the having them always a sign there is no Conception: Forasmuch as many that have been with Child have had their Terms, and some even till the fifth or sixth Month: which happens according to the Woman's being more or less sanguine; For if a Woman has more Blood than will suffice for the Nourishment of the *Embryo*, Nature continues to void it in the usual way. Whence

the experienc'd Midwife may learn there are very few general Rules, which do not some times admit of an Exception. But this shall suffice to be spoken of the Signs and Prognosticks of Conception.

Sect. 3. Whether Conception be of a Male or Female.

AUTHORS give us several Prognosticks of this, tho' they are not all to be trusted, yet there is some Truth among 'em: The Signs of a Male Child conceived, are,

1. When a Woman at her rising up, is more apt to stay herself upon her right Hand than her left.
2. Her Belly lies rounder and higher, than when she has conceived of a Female,
3. She first feels the Child to beat on her right Side.
4. She carries her Burden more lighter, and with lesser Pain than when 'tis a Female.
5. Her right Nipple is redder than the left, and her right Breast harder, and more plump.
6. Her Colour is more clear, nor is she so swarthy as when she has conceived a Female.
7. Observe the Circle under her Eye which is a pale and bluish Colour; and if that under her right Eye, be most apparent, and most discoloured, she has conceived of a Son.
8. If she would know if she hath conceived of a Son or a Daughter, let her mix a Drop of her Milk into a Basin of fair Water; if it spreads and swims a Top, it is certainly a Boy; but if it sinks to the Bottom as drops in round in a Drop, it is a Girl. This last is an infallible Rule. And in all it is to be noted, that what is a Sign of a Male Conception, the contrary holds good of a Female.

Sect. 4. *How a Woman ought to order herself at Conception.*

MY Design in this Treatise being Brevity, I shall pretermitt all that others say of the Causes of Twins and whether there be any such Thing as Superfetations, or a second Conception in a Woman, which yet is common enough; when I come to shew you how the Midwife ought to proceed in the Delivery of those Women that are pregnant with them. But having already spoke of Conception, I think it now necessary to shew how such as have conceived ought to order themselves during their Pregnancy, that they may avoid those Inconveniencies which often endanger the Life of the Child, and many times their own to boot.

A Woman after her Conception during the Time of her being with Child, ought to be look'd on as indisposed or sick, tho' in good Health, for Child bearing is a kind of Nine Months Sicknes, being all that time in Expectation of many Inconveniencies, which such a Condition usually causes to those that are not well governed during that Time. And therefore ought to resemble a good Pilot, who when sailing in a rough Sea and full of Rocks, avoids and shuns the Danger if he steers with Prudence, but if not, tis a thousand to one but he suffers Shipwreck. In like manner a Woman with Child, is often in Danger of miscarrying and losing her Life, if she is not very careful to prevent accidents, to which she is subject all the Time of her pregnancy; All which Time her Care must be double, first of herself, and secondly of the Child she goes with; or otherwise a single Error may produce a double Mischiefe; for if she receives any Prejudice, her Child also suffers with her.

Let a Woman therefore after Conception observe a good Diet suitable to her Temperament, Custom, Constitution and Quality: And, if she can, let the Air where she

the ordinarily dwells be clear and well tempered, free, from Extreame either of Heat or Cold; for being too hot, it dissipateth the Spirits too much, and causeth many Weaknesses, and by being too cold and foggy, it may bring down Rheums and Distillations on the Lungs and so cause her to cough, which, by its impetuous Motions forcing downwards, may make her miscarry: She ought also to avoid all nauseous and ill Smells, for sometimes the Stink of a Candle not well put out, may cause her to come before her Time; and I have known the Smell of Charcoal to have the same Effect. Let her also avoid smelling to Rue, Mint, Penny-royal, Castor, Brimstone, &c.

But with respect to her Diet, Women with Child have generally so great Loathings and so many different Longings, that it is very difficult to prescribe an exact Diet for them. Only this I think adviseable that they may use of those Meats and Drinks which are to them most desirable, though perhaps not in themselves so wholesome as some others, nor may it be so pleasant: But this Liberty must be made use of with this Caution, that what she so desires be not in itself absolutely unwholesome; and also that in every Thing they take care of Excess. But if a Child-bearing Woman finds not herself troubled with such Longings as we have spoken of, and in such Quantity as may be sufficient for herself and the Child, which her Appetite may in a great Measure regulate: For it is as alike hurtful for her to fast too long, as to eat too much, and therefore rather let her eat a little and often; specially let her avoid eating too much at Night; because the Stomach, being too much filled, compresseth the Diaphragms, and thereby causes Difficulty of breathing. Let her Meat be easy of Concoction, such as the tenderest Parts of Beef, Mutton, Veal, Fowls, Pullets, Capons, Pidgeons, and Partridges, either boild or roast'd, as she likes best: New laid Eggs are also very good for her: And let her put into her Broths those Herbs that purify it, as Sorrel, Lettice, Succory, and Burrage.

Buttrage, for they will purge and purify the Blood; Let her avoid whatever is hot seasoned, especially Pies, and baked Meats, which being of hot Digestion, over charge the Stomach. If she desires Fish, let it be fresh, and such as is taken out of Rivers and running Streams. Let her eat Quinces or Marmalade, to strengthen her Child, for which purpose, sweet Almonds, Honey, sweet Apples, and full ripe Grapes are also good. Let her abstain from all sharp, sour, bitter, and salt Things, and all Things that tend to provoke the Terms, such as Garlick, Onions, Olives, Mustard, Fennel, with pepper, and all Spirits except Cinnamon, which, in the three last Months is good for her. If at first her Diet be sparing, as she increases in bigness, let her Diet be increased; for she ought to consider she has a Child as well as herself, to nourish. Let her be moderate in her drinking; and if she drinks Wine, let it be rather claret than White (which will breed good Blood, help the Digestion, and comfort the Stomach, which is always but weakly during her Pregnancy) but Whitewine being diuretic, or that which provokes Urine, ought to be avoided. Let her have a Care of too much exercise, and let her avoid Dancing, riding in a Coach, or whatever else puts the Body into violent Motions, especially in her first Month. But to be more particular, I shall here set down Rules proper for every Month, for the Child bearing Woman to order herself, from the Time she has first conceived to the Time of her Delivery.

Rules for the first two Months.

As soon as a Woman knows (or has Reason to believe she hath conceived) she ought to abstain from all violent Motions and Exercise, whether to walk on Foot, or ride on Horseback, or in a Coach, it ought to be very gently. — Let her also abstain from Venery, which, after Conception, she has usually no great inclination) lest there be a Mole or Superfetation; which

which is the adding of one *Embrio* to another. — Let her beware she lift not her Arms too high, nor carry great Burthens, nor repose herself on hard and uneasy Seats. Let her moderately use Meat of good Juice and easy Concoction; and let her Wine be neither too strong, nor too sharp, but a little mingled with Water, or if she be very abstemious, she may use Water wherein Cinamon is boiled. Let her avoid Fastings, Thirst, Watching, Mourning, Sadness, Anger, and all other Perturbations of the Mind. Let none present any strange or unwholesome thing to her, not so much as name it, lest she should desire it, and not be able to get it, and so either cause her to miscarry, or the Child have some Deformity on that Account. Let her Belly be kept loose, with Prunes, Raisins, or Manna in her Broth. And let her use the following Electuary, to strengthen the Womb and the Child.

Take Conserve of Burrage, Bugloss and red Roses, each two Ounces; of Balm an Ounce, Citron peel and Shells of Mirebolans candied, each an Ounce, Extract of Wood Aloe a Scruple; Pearl prepared half a Dram; red Coral, Ivory each a Dram, precious Stones each a Scruple; candied Nutmegs, two Drams, and with Syrups of Apples and Quince make an Electuary.

Let her use the following Rules.

Take Pearls prepared, a Dram; red Coral prepared, Ivory, each half a Dram, precious Stones each a Scruple, yellow Citron-peels, Mace, Cinnamon, Cloves, each half a Dram; Saffron a Scruple, Wood-Aloes, half a Scruple, Ambergreece six Drams; and with six Ounces of Sugar dissolved in Rose-water, make Rowls. Let her also apply Strengtheners to the Navel, of Nutmegs, Mace, Mastich, made in Bags, or a Toast dipped in Mamsay, sprinkled with Powder of Mints. If she happens to desire Clay, Chalk, or Coals (as many Women with Child do) give her Bees boiled with Sugar: And if she happens to long for any thing which she can't obtain, let her presently drink a large Draught of pure cold Water.

Rules for the Third Month.

IN this Month and the next, to be sure to keep from Bleeding; for tho' it may be safe at other Times, it will not be so to the End of the 4th Month: And yet too much Blood abound, or some incident Disease happen which requires Evacuation, you may use a sucking-glass, with Scarification, and a little Blood may be drawn from the Shoulders and Arms, especially if she has been accustom'd to Bleed. Let her also take care of lacing herself too straightly, but give herself more Liberty than she uses to do; for inclosing her belly in too strait a Mould, she hinders the infant from taking its free growth, and often makes it come before its Time.

Rules for the fourth Month.

IN this Month you ought also to keep the Child bearing Woman from Bleeding, unless in extraordinary cases; but when this Month is past, Blood-letting and Sytick may be permitted if it be gentle and mild: and perhaps it may be necessary to prevent Abortion. In this Month she may purge in an acute Disease; but purging may be only used from the Beginning of this Month, to the End of the sixth, but let her take Care, that in Purging she uses no vehement Medicine, nor very bitter, as Aloes, which is an Enemy to the Child, and opens the Mouth of the Vessels; neither let her use Coloquintida, nor Scammony, nor Turbith; but she may use Cassia, Manna, Rhubarb, Agarick, and Senna; *Dyacidonium Purgans* is best, with a little of the Electuary of the Juice of Roses.

Rules for the fifth, sixth, and seventh Month.

IN these Months Child-bearing Women are often troubled with Coughs, Heart-beating, Fainting, Watchings,

ings, Pains in the Loins and Hips, and Bleeding—The Cough is from a sharp Vapour, that comes to the Jaws and rough Artery from the Terms, or from the thin Part of that Blood gotten into the Veins of the Breast, or falling from the Head to the Breast; this endangers Abortion and strength falls from watching; therefore purge the Humours that fall from the Breast with *Rhubarb* and *Agarick*, and strengthen the Head as in a Catarrh, and give sweet *Lemitives* as in a Cough.—Palpitation and Fainting arise from Vapours that go to it by the Arteries, or from Blood that aboundeth, and cannot get out at the Womb but ascends and oppresseth the Heart: And in this Case Cordials should be used both inwardly and outwardly.—Watching is from sharp dry Vapours that trouble the animal Spirits: And in this Case use Frictions, and let the Woman wash her Feet at Bed-time; and let her take Syrup of Poppies, dried Roses, Emulsions of Sweet Almonds and white Poppy Seeds. If she be troubled with Pains in her Loins and Hips, as in these Months she is subject to be, for the Weight of her Child who is now grown big and heavy, and so stretched the Ligaments of the Womb, and Parts adjacent, let her hold up with swathing Bands about her Neck.—About this Time also the Woman, often happens to have a Flux of Blood, either at the Nose, Womb, or Hemorrhoids, from Plenty of Blood, or from the Weakness of the Child that takes it not in; or else from evil Humours in the Blood that stir up Nature to send it forth. And sometimes it happens that the Vessels of the Womb may be broken either by some violent Motion, Fall, Cough, or Trouble of Mind, (for any of these will work that effect) and this is so dangerous, that in such a Case the Child cannot be well: but if it be from Blood only, the Danger is the less, provided it flows from the Veins of the Neck of the Womb, for then it prevents Plethory, and takes not away the Nourishment of the Child: but if it proceeds from the Weakness of the Child, that draws not, Abortion of the Child often follows, or hard Tr

fail, or else she goes beyond her Time. But if it flow
by the inward Veins of the Womb, there is more Dan-
ger by the Openness of the Womb, if it come from evil
Blood; the Danger is alike from Cacochimy, which is
like to fall upon both. If it arises from Plethory, open
the Vein, but with very great Caution, and use Astringents,
of which, this following will be well: *Take Pearls pre-
pared a Scruple, red Coral two Scruples, Mace, Nutmegs,
each a Dram; Cinamon half a Dram; make a Powder,
with Sugar Rows. Or give this Powder in Broth;
take red Coral a Dram, Pearl half a Dram, precious
stones, each half a Scruple; red Sander half a Dram, Bole
Dram, sealed Earth, Tormentil Roots, each two Scruples,
with Sugar of Roses, and Manus Christi, with Pearl five
grains make a Powder.* You may also strengthen the
child at the Navel; and if there be a Cacochimy,
alter the Humours, and if you may do it safely, eva-
cate; you may likewise use Amulets in her Hands,
and about her Neck. In a Flux of Hemorrhoids be-
ware of the Pain; and let her drink hot Wine with a
basted Nutmeg — In these Months the Belly is also sub-
ject to be bound, but if it be without any apparent
disease, the Broth of a Chicken, or of Veal sodden with Oil,
with the Decoction of Mallows, or Marsh Mallows, Mer-
ry and Lynseed put up in a Clyster, will not be amiss, but
less Quantity than is given in other Cases; to wit, of the
decoction five Ounces, of common Oil three Ounces, of
sugar two Ounces, of Cassia Fistula one Ounce. But if she
will not take a Clyster, one or two Folks of new laid Eggs,
a few pease pottage warm, with a little Salt and Sugar
beaten up a little before Meat, will be very convenient: But
her Belly should be distended and stretched out with
wind, a little Fennel Seed and Aniseed reduced into Powder,
mingled with Honey and Sugar, made after the Manner
an Electuary, will do very well. Also if the Thighs
and Feet swell, let them be anointed with Oxphrodinum
which is a liquid Medicine made with Vinegar and Rose
water mingled with a little Salt.

Rules for the eight Month.

THE eighth is commonly the most dangerous, and therefore the greatest Care and Caution ought to be used: And her Diet ought to be better in Quality, but not more, nor indeed so much in Quality, as before; but as she must abate her Diet, so she must increase her Exercise: and because then Women with Child, by Reason the sharp Humours alter the Belly, are accustomed to weaken their Spirits and Strength; they may well take before Meat an Electuary of *Diarrhodon* or *Aromaticum Rosatum* or *Diamargariton*, and sometimes they may like a little Honey, as they will loath and nauseate their Meat, may take Green Ginger condited with Sugar, or the Rinds of Citrons and Oranges condited. And let her often use Honey for the strengthening of the Infant, when she is not far from her Labour, let her every Day seven roasted Figs before Meat; and sometimes let her lick a little Honey, but let her beware of Salt and powder'd Meat; for it is neither good for her nor the Child.

Rules for the ninth Month.

IN the ninth Month, let her have a Care of lifting any great Weight; but let her move a little more to dilate the Parts, and stir up natural Heat. Let her take Heed of stooping, and neither sit too much, nor lie on her Sides, lest thereby she gives the Child an Occasion to turn itself, but let her lie with her Face upwards, or on her Back; neither ought she to bend herself much, lest the Child be unfolded in the Umbilical Ligament by which means it often perisheth. Let her walk and exercise often, and let her Exercise be rather to go upwards than downwards: Let her Diet now especially be light and easy of Digestion; as Damask Prunes with Sugar, or Raisins, before Meat; and the Yolk of Egg.

h and Broth of Ghickens, Birds, Partridges and Phea-
s: Astringent and roasted Meats, with Rice, hard
s, Millet and such like other Things are very proper,
s of sweet Water, with emollient Herbs ought to be
by her this Month, with some Intermission. And
the Bath, let her Belly be anointed with Oyl of
es and Violets; but for her Privy Parts it is better to
nt them with the Fat of Mens, Geese, or Ducks,
with Oyl of Lillies, and the Decoction of Linseed
Fenugreek, boiled with Oyl of Linseed and Marsh-
ows; or with the following Liniment.

*Take of Mallows and Marshmallows, cut and shred, of
one Ounce; of Linseed one Ounce; let them be boiled
twenty Ounces of Water to ten; then let her take
Ounces of boiled Broth; of Oyl of Almonds, and of
of Flour de-luce, of each one Ounce; of Deer's Suet,
Ounces; let her bathe with this, and anoint her with
arm.*

for fourteen Days before the Birth, she do every
ning and Evening bathe and moisten her Belly with
cadine and Lavender Water, the Child will be much
ngthened thereby. And if every Day she eat toasted
d, it will hinder any Thing from growing to the
d. Her Privy Parts may be also gently stroaked
n with this Fomentation.

*Take three Ounces of Linseed; of Mallows and Marsh-
ows sliced, of each one handfull; let them be put into
g, and boiled immediately; and let the Woman with
d every Morning and Evening take the Vapour of
Decoction in a hollow Stool, taking great Heed that
ind or Air come to her in any Part; and then let her
the Part so anointed with a Linnen Cloth, that she
anoint the Belly and Groins, as at first. When she
me so near her Time as to be within ten or fourteen
thereof, if she begins to feel any more than ordi-
Pain; let her use every Day the following Bath.*

*Take Mallows and Marshmallows, of each one Hand-
Cammomile, Herb Mercury, Maiden hair, of each half*

Handful; of Linseed four Ounces; let them be boiled such a sufficient Quantity of Water as may make a Broth therewith: But let her not sit too hot upon the Seat, nor higher than a little above her Navel; nor let her sit it longer than above half an Hour, lest her Strength languish and decay; for it is better to use it often, than to stay too long in it. And thus have I shewn how a Child-bearing Woman ought to govern herself in each Month during her Pregnancy: How she must order herself at her Delivery, shall be shewn in another Chapter after I have first shewn the industrious Midwife how the Child is formed in the Womb, and the Manner of its Decumbiture there.

CHAP. IV.

Of the Parts proper to the Child in the Womb: How it is formed there, and the Manner of its Situation therein.

IN the last Chapter I treated of Conception, shewing what it was, how accomplished its Signs; and how the woman who had conceived ought to order herself during the Time of her Pregnancy: Now before I come to speak of her Delivery, it is necessary that the Midwife be first acquainted with the Parts proper to a Child in the Womb; and also, that she knows how it is formed, and the Manner of its Situation or Decumbiture therein, which are so necessary to her, that without the Knowledge thereof no one can tell how to deliver a Woman as she ought. This therefore shall be the Work of this Chapter. I shall begin with the first of these.

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IN this Section I must first tell you what I mean by the Parts proper to a Child in the Womb, and that are only those that either help to nourish it, whilst it is lodged in that dark Repository of Nature, and that

loath and defend it there; and are cast away, as of more Use, after it is born; and these are two; to the Umbelicus, or Navel-Vessels, and by the Secundum: By the first it is nourished, and by the second clothed and defended from Wrong. Of each of these I shall speak distinctly; and first,

Of the Umbelicus or Navel Vessels.

These are four in Number, viz. one Vein, two Arteries, and the Vessel which is called *Urichos*: The Vein is that by which the Infant is nourished, from the Time of its Conception till the Time of its Delivery; being brought into the Light of this World, it has the same way of concocting its Food that we have. This arises from the Liver of the Child, and is divided into Parts when it hath passed the Navel; and these are again divided and subdivided, the Branches being upheld by the Skin called *Chorion*, of which I shall say by and by, and are joined to the Veins of the Mother's Womb, from whence they have their Blood for the Nourishment of the Child. 2. The Arteries are two on each Side, which proceed from the black Branches of the great Artery of the Mother; and the vital Blood is carried by these to the Child, being ready concocted by the Mother. 3. A nervous or sinewy Production is led from the Bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*; and its Use is to convey the Urine of the Infant from the Bladder to the *Alantois*. Physicians do very much vary in their Opinions concerning this; some denying any such Thing to be in the Decidua of Women; and others on the contrary, affirming it. but Experience has testified there is such a Thing. *Artholomeus Carbrolius*, the Ordinary Dissector of Anatomy to the College of Physicians at *Montpelier* in France, records the History of a Maid, whose Water being long Time stopped, at last issued out through her Navel, and *Johannes Fernellus* speaks of the same Thing that

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that happened to a Man of thirty Years of Age, who having a stoppage in the Neck of the Bladder, his Urine issued out of his Navel, many Months together, and that without any Prejudice at all to his Health, which he ascribes to ill lying of his Navel, whereby the *Urachos* was not well dried. And *Volchier Cottas* quotes such another Instance, in a Maid of 34 Years of Age at *Nuremburg* in *Germany*: These Instances tho' they happen but seldom, are very sufficient to prove, that there is such a Thing as an *Urachos* in Men. These 4 Vessels before mentioned, to wit, one Vein, two Arteries, and the *Urachos*, do join near to the Navel, and are united by a Skin which they have from the *Chorion*, and so come like a Gut or Rope, and are altogether void of Sense; and this is that which the good Women call Navel String. The Vessels are thus join'd together that so they might neither be broken, severed, nor entangled; and when the Infant is born, are of no use save only to make up the Ligament which stops the Hole of the Navel, and some other Physical Use, &c.

Of the Secundine, or after Birth.

Setting aside the Name given to this by the Greeks and Latins, it is called in English by the Name *Secundine*, *After Birth*, and *After Burden*; which is held to be four in Number.

1. The first is called *Placentia*, because it resembles the Form of a Cake, and is knit both to the Navel and *Chorion*, and makes up the greatest Part of the *Secundine* or *After-Birth*. The Flesh of it is like that of the Milt or Spleen, soft, red, and tending somewhat to Blackness, and hath many small Veins and Arteries in it: and certainly the chief Use of it is for the continuance of the Child in the Womb.

2. The second is the *Chorion*: This Skin, and the Membrane called the *Amnios*, involve the Child round, both above and underneath, and on both Sides, which the *Alantoides*

ot: This Skin is that which is most commonly called the Secundine, as is thick and white, garnished with many small Veins and Arteries, ending in the *Placentia*, before named being very light and slippery. Its Use is not only to cover the Child round about, but also to receive and safely to bind up the Roots, and the Veins and Arteries, or Navel Vessels before described.

3. The third Thing which makes up the Secundine is the *Alantois*, of which there is a great Dispute amongst Anatomists; some say there is such a Thing, and others that there is not: Those that will have it to be a Membrane, say it is white, soft, and exceeding thin, and just under the *Placentia*, where it is knit to the *Urachos* from whence it receives the Urine; and its Office is to keep it separate from the Sweat, that the saltness of it may not offend the tender Skin of the Child.

4. The fourth and last Covering of the Child is called *Amnios*, and it is white, soft and transparent, being nourished by some very small Veins and Arteries. Its Use is not only to enwrap the Child round, but also to retain the Sweat of the Child.

Having thus described the Parts proper to the Child in the Womb, I will next proceed to speak of the Formation of the Child therein; as soon as I have explained the hard Terms in this Section; that those for whose help this is designed, may understand what they read. There is none sure can be so ignorant as not to know that a *Vein* is that which receives Blood from the Liver, and distributes it in several Branches to all the Parts of the Body. *Arteries* proceeding from the Heart, are in a continual Motion, and by their continual Motion quicken the Body. *Nerve* is the same with a *Sinew*, and is that by which the Brain adds Sense and Motion to the Body. *Placentia* properly signifies a Sugar cake, but in this Section it is used to signify a spongy Piece of Flesh, resembling a Cake full of Veins and Arteries, and is made to receive the Mother's Blood appointed for the Infants nourishment in the Womb. *Chorion* is the outward Skin which

which compasseth the Child in the Womb: The *Amnios* is the Inner Skin, which compasseth the Child in the Womb: The *Alantois* is the Skin that holds the Urine of the Child during the Time that it abides in the Womb. The *Urachos* is the Vessel that conveys the Urine from the Child in the Womb to the *Alantois*.— now proceed to.

Sect. 2. *Of the Formation of the Child in the Womb.*

TO speak of the Formation of the Child in the Womb, we must begin where Nature begins; and that is, at the Act of Coition. in which the Womb having received the Generative Seed, without which there can be no Conception, the Womb immediately shuts up itself so close that not the Point of a Needle can enter the inward Orifice; and this it does partly to hinder the issuing out of the Seed again, and partly to cherish it by an inbred Heat, the better to provoke it to Action; which is one Reason why Womens bellies are so lank at the first Conception. The Woman having thus conceived the first Thing which is operative in the Conception is the Spirit, whereof the Seed is full, which Nature quickening by the Heat of the Womb, stirs it up to Action. This Seed consists of very different Parts, of which some are more and some are less pure. The internal Spirit therefore separateth those Parts that are less pure, which are thick, cold and clammy, from them that are more pure and noble. The less pure are cast to the Outside and with them the Seed is circled round, and of these the Membranes are made, in which that Seed which the most pure is wrapped round and kept close together, that it may be defended from Cold, and other Accidents, and operate the better.

The first Thing that is formed, is the *Amnios*, the next the *Chorion*, and they enwrap the Seed round, as it were a Curtain. Soon after this, (for the Seed thus shut up the Woman lies not idle) the *Navel Vein* is bred, which pierces

pierceth those Skins, being yet very tender, and carries a drop of Blood from the Veins of the Mother's Womb to the Seed: from which Drop is formed the Liver, from which Liver there is quickly bred the *Vena Cava* or Chief Vein, from which all the rest of the Veins that nourish the Body spring, and now the Seed hath something to nourish it, whilst it performs the rest of Nature's Work, and also blood administered to every part of it to form Flesh.

This Vein being formed, the Navel Arteries are soon after formed, then the great Artery of which all others are but branches, and then the Heart: For the Liver furnishes the Arteries with Blood to form the Heart, the Arteries being made of Seed, but the Heart and the Flesh of Blood. After this the Brain is formed, and then the Nerves, to give Sense and Motion to the Infant. Afterwards the Bones and Flesh are formed, and of the Bones, first the *Vertebrae*, or Chin Bones, and then the Skull, &c.

As to the Time in which this curious Part of Nature's Workmanship is form'd, Physicians assign four different seasons, wherein this Microcosm is formed, and its Formation perfected in the Womb: The first is immediately after Coition; the second Time of forming, say they, when the Womb by the force of its own innate Power and Virtue makes a manifest Mutation or Coagulation of the Seed, so that all the Substance thereof seems coagulated Flesh and Blood, which happens about the 14th or 15th Day after Copulation: and tho' this Concoction of fleshy Mats abounds with Spirits yet it remains indistinguishable, without any Form, and may be called a rough Draught of the *Fœtus* or *Embryo*. The third Time in which this Fabrick is come to some further Maturity, is when the principal Parts may be in some Measure distinguished, and one may discern the Liver, Umbilical Veins, Arteries, Nerves, Brain and Heart; and this is about eighteen Days after Conception. The fourth and last Time assigned by Physicians for the Formation of the Child, is about the thirtieth Day after Conception.

for a Male, but for a Female they tell us forty two, or forty five Days, is required, tho' for what Reason I know not; nor does it appear by the Birth; for if the Male receive its Formation fifteen Days sooner than the Female, why should it not be born so much sooner too? But, as to that, every Day's Experience shews us the contrary: for Women go the full Time of nine Months both with Male and Female. But at this Time of thirty Days (or some will have it 45) the outward Parts may be also seen exquisitely elaborated, and distinguished by Joints; and from this Time the Child begins to be animated, tho' as yet there is no sensible motion; and has all the Parts of the Body, though small and very tender, yet intirely formed and figured, altho' not longer in the whole than one's middle Finger: and from thence forward, the Blood flowing every Day more and more to the Womb, not by intervals, like their Courses, but continually, it grows bigger and stronger to the End of nine Months, being the full Time of a Woman's ordinary Labour.

Very great have been the Disputes among both Philosophers and Physicians about the nourishment of the Child in the Womb, both as to what it is, and which way it receives it: *Almeon* was of Opinion, that the Infant drew in his Nourishment by his whole Body, because it is rare and spungy, as a Sponge sucks in Water on every Side: and so he thought the Infant sucked Blood, not only from his Mother's Veins, but also from the Womb. *Democritus* held, that the Child sucked the Nourishment at its Mouth, *Hypocrates* affirms, that the Child sucks in both Nourishment and Breath by its Mouth from the Mother, for which he gives two Reasons. 1. That it will suck as soon as it is born, and therefore must have learnt to suck before. 2. Because there are Excrements found in the Guts as soon as it's born. But neither of these Reasons are sufficient to prove his Assertion; For as to the first, *That the Child will suck soon as it is born, 'tis from a natural Instinct*; for take you

young Cat, that never saw her Dam catch a Mouse, and yet she will catch Mice herself as soon as she is able: And as to his second Reason, it is a sufficient Answer to say that the Excrements found in the Guts of an Infant new born, are not Excrements of the first Concoction, which is evident, because they don't stink; but are the thickest Part of the Blood, which is conveyed from the Vessels of the Spleen to the Guts. Having therefore said enough to confute the Opinion of the Child's receiving the Nourishment by the Mouth, I do affirm that the Child receives its Nourishment in the Womb by the Navel; and that it should be so, is much more consonant to Truth and Reason: which being granted, it will easily follow, That the Nourishment the Child receives, is pure Blood conveyed into the Liver by the Navel Vein, which is a Branch of the *Vena Porta*, or Gate Vein, and passeth to the small Vein of the Liver. Here this blood is made more pure, and the thicker and rawer part of it is conveyed to the Spleen and Kidneys, and the thick Excrement of it to the Guts, which is that Excrement found there so soon as they are born. The pure part is conveyed to the *Vena Cava*, and by it distributed throughout the Body, by the small Veins which like so many small Rivulets, pass to every Part of it. This blood is accompanied (as all Blood is) with a certain watry substance; the better to convey thro' the Passage it is run in; which as in Men is breathed out by sweating, and contained in the *Amnios*, as I have already said.

sect. 3. *Of the Manner of the Child's lying in the Womb.*

Come now to shew after what Manner the Child lies in the Womb, a Thing so essential for a Midwife to know, that she can be no Midwife that's ignorant of it; and yet even about this, Authors extremely differ; for there is not two in ten that agree what is the Form that Child lies in, in the Womb, or in what Fashion it is there: And yet this may arise in a great Measure from

from the different Figure that the Child is found in, according to the different times of the Woman's Pregnancy; for near the Time of its Deliverance out of those winding Chambers of Nature, it oftentimes changes the Form in which it lay before for another. *Hippocrates* affirms the Child is so placed in the Womb, as to have his Hands, his Knees, and his Head bent down towards his Feet, so that he lies round together, his Hand upon both his Knees, and his Face between them; so that each Eye touches each Thumb, and his Nose betwixt his Knees, and *Bartholinus* was also of the same Opinion. *Columbus* describes the Posture of the Child thus. The right Arm bowed, the Fingers whereof under the Ear, and above the Neck; the Head bowed down, so that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face; and the left Arm is propped up by the bending of the Right Elbow: the Legs are left upwards, the Right of which is so lifted up that the Thigh toucheth the Belly, the Knees, the Navel, the Heel toucheth the left Buttock, and the Foot is turned back, and covered the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted to the Breast, the Back lying outward. And thus much shall suffice touching the Opinion of Authors.

I will now shew the several Situations of the Child in the Mother's Womb, according to the different Times of Pregnancy, by which those that are contrary to Nature, and are the chief Cause of all ill Labours, will be the more easily conceived by the understanding Midwife. It ought therefore in the first Place to be observed, that the Infant, as well Male as Female, are generally situated in the midst of the Womb; for tho' sometimes to appearance a Woman's Belly seems higher on one Side than the other, yet it is so with respect to her Belly only and not of her Womb, in the midst of which it is always placed.

But in the second Place a Woman's great Belly makes different Figures, according to the different Times of Preg-

Pregnancy; for when she is young with Child the *Em-*
brio is always found of a round Figure, a little Oblong,
having the Spine moderately turned inwards, the Thighs
folded, and a little raised, to which the Legs are so joined
that the Heels touch the Buttocks; the Arms are bend-
ing, and the Hands placed upon the Knees, towards
which the Head is inclining forwards, so that the Chin
toucheth the Breast: In which Posture it resembles one
sitting to ease Nature, and stooping down with the
Head to see what comes from him. The Spine of his
Back is at that Time placed towards the Mother's, the
Head uppermost, the Face forwards, and the Feet down-
wards; and proportionably to its Growth, it extends its
Members by little and little, which were exactly folded
in the first Month. In this Posture it usually keeps till
the seventh or eighth Month; and then by a natural Pro-
pensity and Disposition of the upper Part of the body,
the Head is turned downwards towards the inward Orifice
of the Womb, tumbling as it were over its Head, so that
then the Feet are uppermost, and the Face towards the
Mother's great Gut: and this turning of the Infant in
this Manner, with his Head downwards, towards the lat-
ter End of a Woman's Reckoning, is so ordered by Na-
ture, that it may thereby be the better disposed for its
Passage into the World, at the Time of its Mother's La-
bour, which is not then far off, (and indeed several
Children turn not at all, until the very Time of birth)
for in this Posture all its Joints are more easily extended,
in coming forth; for by this Means the Arms and Legs
cannot hinder its Birth, because they cannot be bended
against the inward Orifice of the Womb, and the rest
of the body being very supple, passeth without any
Difficulty after the Head, which is hard and big being
past the birth. 'Tis true, there are divers Children that
lie in the Womb in another Posture, and come to the
birth with the Feet downwards, especially if there be
Twins; for then by their different Motions they do so
disturb one another, that they seldom come both in the
same

same Posture at the Time of Labour; but one will come with the Head, and another with the Feet, or perhaps lie Cross: And sometimes neither of them will come right. But however the Child may be situated in the Womb, or in whatever Posture it presents itself at the Time of Birth, if it be not with its Head forwards, as I have before described, it is always against Nature; and the Delivery will Occasion the Mother more pain and Danger, and require Care and greater Skill from the Midwife, than when the Labour is more natural: Of which the following Scheme will give a great Demonstration; which is the form of a Child in the Womb ready for the Birth, naked and described of all its Tunnacles, proper and common.

C H A P. IV.

A Guide for Women in Travail, shewing what is to be done when they fall into Labour in order to their Delivery.

THE End of all that we have been treated of, is the bringing forth a Child into the World, with Safety both to the Mother and the Infant, and the whole Time of a Woman's Pregnancy may very well be term'd a kind of Labour; for from the Time of her Conception to the Time of her Delivery she labours under many Difficulties, is subject to many Distempers, and in continual Danger, from one Effect or another, till the Time of Birth comes, and when that comes, the greatest Labour and Travail comes along with it, insomuch that then all her other Labours are forgotten, and that only is called the Time of her Labour, and to deliver her safely is the principal Business of the Midwife. And to assist her therein shall be the chief Design of this Chapter. The Time the Child's being ready for its Birth, when Nature endeavours to cast it forth, is that which is properly the Time of a Woman's Labour, Nature then labouring to be eased of its burden. And since many Child-bearing Women

Women (especially of their first Child) are often mistaken in their Reckoning, and so when they draw near their Time, take every Pain they meet with for their Labour, which oft prove prejudicial and troublesome to 'em, when it is not so. I will in the first Section of this Chapter set down some Signs by which a Woman may know when the true Time of her Labour is come.

Sect. I. The Signs of the true Time of a Woman's Labour.

WHEN Women with Child, especially of their first, perceive any extraordinary Pains in their Belly, they immediately send for their Midwife, as taking it for their Labour, and then if the Midwife be not a skilful and judicious Woman, to know the Time of her Labour, but takes it for granted, without further Enquiry, (for some such there are) and so goes about to put her into Labour, before Nature is prepared for it, she may endanger the Lives of both Mother and Child, by breaking the *Amnios* and *Corion*. These Pains which are often mistaken for Labour, are removed by warm Cloths laid to the Belly, and the Application of a Clyster or two, by which those pains that precede a true Labour, are rather furthered than hindered. There are also other Pains incident to Women in that Condition, from a Flux of the Belly: which are easily known by the frequent Stools that follow them.

The Signs therefore of Labour, some few Days before, are, that the Woman's Belly, which before lay high, sinks down, and hinders her from walking so easily as she used to do: also there flows from the Womb slimy Humours, which Nature has appointed to moisten and smooth the Passage, that its inward Orifice may be the more easily dilated, when there is occasion; which beginning to open at that Time, suffers that *Slime* to flow away, which proceeds from the Glandules called *Prostata*. These are Signs preceeding Labour; but when she is presently falling into Labour, the Signs are great Pains about

about the Region of the Reins and Loins, which coming and reiterating by Intervals, answer to the bottom of the belly by congruous Throws; and sometime the Face is red and inflamed, the blood being much heated by the Endeavours a Woman makes to bring forth her Child; and likewise, because during these strong Throws, her Respiration is intercepted, which causes the blood to have Recourse to her Face: Also her Privy Parts are swell'd by the Infant's Head lying in the birth, which, by often thrusting, causes those Pains to descend outwards. She is much subject to Vomiting which is a Sign of good Labour and speedy delivery, though by ignorant Women thought otherwise, for good Pains are thereby excited and redoubled: which Vomiting is occasioned by the Sympathy there is between the Womb and the Stomach. Also when the birth is near, Women are troubled with trembling in the Thighs and Legs, not with Cold, like the beginning of an Ague Fit, but with the Heat of the whole Body, tho' it must be granted, this does not happen always. Also if the Humours, which then flow from the Womb, are discoloured with Blood, it is that which the Midwives call *Shows*, and is an infallible Mark of the Birth's being near. And if then the Midwife puts up her Fingers into the Neck of the Womb, she will find the inner Orifice dilated: at the Opening of which the Membranes of the Infant containing the Waters, present themselves, and are strongly forced downwards with each Pain she hath; at which Time one may perceive them sometimes to resist, and then again press forward the Finger, being more or less hard and extended, according as the Pains are stronger and weaker. These Membranes, with the Waters in them, when they are got before the Head of the Child, which the Midwives call the *Gatherings of the Waters*, resemble, to the Touch of the Finger, those eggs which have no shell, but are covered only with a simple Membrane. After this, the Pains still redoubling, the Membranes are broken by the strong Impulsion of the Waters, which presently flow away, and

When the Head of the Infant is presently felt naked, and presents itself at the inward Orifice of the Womb: When these Waters come thus away, then the Midwife may be assured the Birth is very near, this being the most certain Sign that can be; for the *Amnios Alantois* being broken which contain those Waters, by the pressing forward of the Birth; the Child is no better able to subsist long in the Womb afterwards, than a naked Man in a Heap of Snow: now these Waters, if the Child come presently after them, facilitate the Labour, by making the Passage slippery; and therefore let no Midwife (as some have foolishly done) endeavour to force away the Water, for Nature knows best when the true Time of the Birth is, and therefore retains the Water till that Time. But if by Accident the Water breaks away too long before the Birth, then such Things as will hasten it may be safely admitted: And what those are shall shew in another Section.

Sect. 2. How a Woman ought to be ordered, when the true Time of her Labour is come.

WHEN it is known that the true Time of her Labour is come, by the Signs laid down in the foregoing Section, of which those that are most to be relied on are Pains and strong throws in the Belly, forcing downwards towards the Womb, and a Dilation of the inward Orifice, which may be perceived by touching it with the Finger, and the gathering of the Waters before the Head of the Child, and thrusting down of the Membrane which contain them; through which, Between the Pains, one may in some Manner with the Finger discover the Part which presents, (as was said before) especially if it be the Head of the Child, by its Roundness and Hardness, I say if these Things concur, and are evident, the Midwife may be sure it is the Time of her Labour; and Care must be taken to get all Things ready that are necessary to comfort the Woman in that Time.

And the better to help her, be sure to see she be not strait lac'd: You may also give her a pretty strong Clyster, or more, if there be Occasion; provided it be done at the Beginning, and before the Child be too forward, for it will be difficult for her to receive them afterwards. The Benefit accruing hereby will be, that they excite the Gut to discharge itself of its Excrements, that so the Rectum being emptied, there may be more Space for the Dilation of the Passage, likewise to cause the Pains to bear the more downwards, through the Endeavours she makes when she is at Stool: And in the mean Time all other necessary Things for her Labour should be put in Order, both for the Midwife and the Child. To this End some will get a Midwife's Stool: but a Pallet bed girted is much the best Way, placed near the Fire, if the Season so require; which Pallet ought so to be placed, that there may be easy Access to it on every Side, that the Woman may be the more readily assisted as there is Occasion.

If the Woman abounds with Blood, to bleed her a little may not be improper: for thereby she will both breathe the better, and have her Breasts more at Liberty, and likewise more strength to bear down her Pain, and this she may do without Danger, because the Child being about that Time ready to be born, has no more Need of the Mother's Blood for its Nourishment: besides this Evacuation does many Times prevent her having a Fever after Delivery. Also before her Delivery, if her Strength will permit let her walk up and down her Chamber; and that she may have strength so to do, it will be necessary to give her some good strengthening Things, such as Jelly broth, new laid Eggs, or some Spoonfuls of burnt Wine, and let her hold out her Pains bearing them down as much as she can, at the Time when they take her: and let the Midwife from Time to Time touch the inward Orifice with the Finger to know whether the Waters are ready to break, and whether the Birth will follow soon after: Let her also anoint the Woman

man's Privities with emollient Oil, Hogs grease, and fresh Butter, if she finds they are hard to be dilated. Let the Midwife be likewise the while near the Labouring Woman, and diligently observe her Gestures, Complaints and Pains, for by this she may guess pretty well how her Labour advanceth; for when she changeth her ordinary Groans into loud Cries, it is a Sign the Child is very near the Birth; for at that Time her Pains are greater and more frequent. Let the Woman likewise by Intervals, rest herself on the Bed, to regain her Strength, but not too long; especially if she be little, short and thick; for such Women have always worse Labour, if they lie long on their Beds in their Travail; it is better therefore that they walk as much as they can about the Chamber, the Women supporting her under their Arms, if it be necessary, for by this Means, the Weight of the Child causeth the inward Orifice of the Womb to dilate sooner than in Bed: And if her Pains be stronger and frequent-er, her Labour will not be near so long.

Let not the Labouring Woman be concerned at those Qualms and Vomitings which perhaps she may find come upon her; for they will be much for her Advantage in the Issue, however uneasy she may be for the Time, for they further her Throws and Pains, provoking downwards. But to proceed.

When the Waters of the Child are ready, and gathered, which may be perceived through the Membranes to present themselves to the inward Orifices of the bigness of the whole Dilation, the Midwife ought to let them break of themselves; and not, like some hasty Midwives, who being impatient of the Woman's long Labour break them, intending thereby to hasten their Business; when instead thereof, thereby retard it: For by the too hasty breaking these Waters (which Nature designed to cause the Infant to slide forth the more easily,) it remains dry, by which Means the Pains and Throws of the Labouring Woman are less efficacious to bring forth the Infant than they would otherwise have been.

been: it is therefore much the better Way to let the Waters break of themselves; after which the Midwife may with ease feel the Child bare; by that which first presents, and thereby discern whether it comes right, that is with the Head foremost, so that's the most proper and natural way of its Birth: If the Head comes right, she will find it round, big, hard, and equal, but if it be in any other Part, she will feel it unequal, rugged and soft or hard, according to the Nature of the Part it is. And this being the true Time when the Woman ought to Deliver, if Nature be not wanting to perform its Office: and therefore when the Midwife finds the Birth thus coming forward, let her hasten to assist and deliver: for it ordinarily happens soon after, if it be natural.

But if it happens, as sometimes it may, that the Waters break away too long before the Birth; in such Case, those Things that hasten Nature may be safely admitted: To which purpose, let her make use of Pennyroyal, Dittany, Juniper berries, red Coral, Bettony Featherlow boy'd in White wine and a Draught of drunk, or it would be much better take the Juice of when it is in its Prime, which is in *May*: and having clarify'd it, let them make it into Syrup with double Weight of Sugar, and keep it by them all the Year, use when Occasion calls for it. Mugwort, used in the same Manner, is also good in this Case. Also a Dram Cinnamon Powder given inwardly, profits much in the Case. And so does Tanfy bruised and applied to the Privities, or an Oil of it so made, and used as you were taught before. The Stone *Ætites* held to the Privities is of extraordinary Virtue, and instantly draw away both Child and After burden, but great Care must be taken to remove it presently; or it will draw forth the Womb and all; for such is the Magnetick Virtue of this Stone that both Child and Womb follow it as readily as Iron doth the Load-stone, or as the Load-stone doth the North Star.

There are many other Things that Physicians affirm are good in this Case: among which are an Ass's or Horse's Hoof, hung near the Privities: A Piece of red Coral hung near the said Place: A Load stone helps much, held in the Woman's Left Hand, the Skin which a Snake has cast off, girt about the Middle next the Skin. These Things are mentioned by Mizaldus, but setting those Things aside, as not so certain, notwithstanding Mizaldus quotes them, the following Prescriptions are very good to give speedy Deliverance to Women in Travail.

1. *A Decoction of White wine made in Savoury and drunk.*
2. *Take wild Tansy, or Silver weed, bruise it and apply it to the Woman's Nostrils.*
3. *Take Date stones, and beat them to Powder, and let her take half a Dram of them in White wine at a Time.*
4. *Take Parsly, and bruise it, and press out the Juice, and dip a linnen Cloth in it, and put it up so dipped into the Mouth of the Womb, it will presently cause the Child to come away tho' it be Dead; and will bring away the After-burden, also the Juice of Parsley is a Thing of so great Virtue (especially Stone Parsly) that being drunk by a Woman with Child, it cleanseth not only the Womb, but also the Child in the Womb of all gross Humours.*
5. *A Scruple of Castorum in Powder, in any convenient liquor, is very good to be taken in such a Case; and so also is two or three Drops of Spirit of Castorum in any convenient liquor; also eight or nine Drops of Spirit of Myrrh given in any convenient liquor, gives speedy Deliverance.*
6. *Give a Woman in such Case another Woman's Milk to drink it will cause speedy Delivery, and almost without any Pain.*
7. *The Juice of Leeks being drank with warm Water, hath a mighty Operation to cause speedy Delivery.*
8. *Take Piony Seeds and beat them in Powder, and mix the Powder with Oyl, with which Oyl anoint the loins and Privities of the Woman with Child, it gives her Deliverance.*

delivery very speedily, and with less Pain than can be imagined.

9. Take a swallow's Nest, and dissolve it in Water, strain it, and drink warm, it gives Delivery with great Speed and much Ease.

Note this also in general, That all Things that move the Terms, are good for making the Delivery easy; Such is Myrrh, White Amber in White wine, or Lilly-water, two scruples, or a Dram; or give a Drop of Oil of Amber in Vervain water: Or, Cassia Lignea, Dittany, each a Dram, Cinnamon half a Dram, Saffron a Scruple; give a Dram: Or, take Borax Mineral as a Dram, Cassia Lignea a Scruple; Saffron six Grains, and give it in Sack; Or, take Cassia Lignea a Dram; Dittany, Amber, of each half a Dram; Cinnamon, Borax, of each a Dram and a half; Saffron a Scruple, and give her half a Dram: Or, give her some Drops of Oil of hazel in convenient Liquor; or two or three Drops of Oil of Cinnamon in Vervain water. Some prepare the Secundine thus: Take the Navel string, and dry it in an Oven; take two Drams of the Powder, Cinnamon a Dram, Saffron half a Scruple; with Juice of Savin make Troches; give two Drams: Or wash the Secundine in Wine, and bake it in a Pot; then wash it in Endive water and Wine; take half a Dram of it; long Pepper, Galangal, of each half a Dram; Plantain and Endive Seed, of each a Dram and a half; Lavender Seed four Scruples; make a Powder: Or, take Laudanum two Drams, Storax, Catamite, Benzoin, each half a Dram; Musk, Ambergreese, each six Grains; make a Powder or Troches for a Fume. Or use Pessaries to provoke the Birth: Take Galbanum dissolved in Vinegar an Ounce, Myrrh two Drams, Saffron a Dram; with Oyl of Orris make a Pessary.

An Ointment for the Navel.

Take Oil of Keir two Ounces, Juice of Savin an Ounce of Leeks and Mercury, each half an Ounce; boil them to the Consumption of the Juice; and Galbanum dissolved in Vinegar

Vinegar half an Ounce, Myrrh two Drams, Storax Liquid a Dram; round Birthwort, Sowbread, Cinnamon, Saffron, a Dram, with Wax make an Ointment, and apply it.

If the Birth be retarded through the Weakness of the Mother, refresh her with applying Wine and Soap to the Nose, Confect. Alkermes, Diamosc. Diamarg.

These Things may be applied to help Nature in the Delivery, when the Child comes to the Birth the right Way, and yet the Birth is retarded: But if she finds the Child comes the wrong Way, and she is not able to deliver the Woman as she ought to be, by helping Nature, and saving both Mother and Child, (for it is not enough to lay a Woman, if it might be done by another with more Safety and Ease, and less Hazard both to Woman and Child) then let her send speedily for better and more able Help; and not as I once knew a Midwife, when a Woman she was to deliver had hard Labour, rather than a Man Midwife should be sent for, would undertake to deliver the Woman herself, (though told by others, that it was a Man's Business) and in her attempting it, brought away the Child, but left the Head of the Infant behind in the Mother's Womb: and had not a Man Midwife been presently sent for, the Mother had lost her Life, as well as the Child: Such Persons may rather be termed Butchers than Midwives. But supposing the Woman's Labour to be Natural, I will next shew what the Midwife ought to do, in order to her Delivery.

CHAP. V.

Of Natural labour; What it is, and what the Midwife is to do in such a Labour.

Sect. 1. What Natural labour is.

Here are four things requisite to denominate a Woman's Labour Natural: The first is, That it be at the full Time; for if a Woman comes before her Time,

it cannot be properly termed natural Labour; neither will it be so easily, as if she had compleated her nine Months. The second Thing is, that it be speedy, and without any ill accident; for when the Time of the Birth is come, Nature is not dilatory in the bringing of it forth, without some ill Accident intervene which renders it natural. The third is, that the Child be alive, for all will grant, that the being delivered of a dead Child, is very unnatural. The fourth Thing requisite to a natural Birth is, That the Child come right: For if the Position of the Child in the Womb be contrary to what is natural: and the Event proves it so too often, making that which should be a Time of Life, the Death both of the Mother and Child,

Having thus told you what I mean by natural Labour I shall next shew how the Midwife is to proceed therein in order to the Woman's delivery: When all the foregoing Requisites concur, and after the Waters be broke of themselves, let the labouring Woman be conducted to a Pallet Bed, provided near the Fire for that Purpose as has been already said: and let there rather be a Quilt laid upon the Pallet Bedstead, then a Feather bed, having thereon Linnen and Cloths in many Folds with such other Things as are necessary, and may be changed according to the Exigence requiring it, that so the Woman may not be incommoded with the Blood, Waters, and other Filth which is voided in Labour. The Bed ought so to be ordered, that the Woman being ready to be delivered, should lye on her Back upon it, having her Body in a convenient Posture; that is, her Head and Breast a little raised, so that she be between lying and sitting, for being so placed, she is best capable of Breathing, and likewise will have more strength to bear her Pains, than if she lay otherwise, or sunk down in her Bed. Being so placed, she must spread her Thighs abroad, folding her Legs a little towards her Buttocks, somewhat raised by a small Pillow underneath, to the End her Rump should have more Liberty to retire back, and let her Feet

feet belaid against some firm Thing: Besides this, let her take hold of some of the good Women attending her with her Hands, that she may the better stay herself during her Pains. She being thus placed near the Side of her Bed, having her Midwife by, the better to assist upon Occasion, let her take Courage, and help her pains the best she can, bearing them down when they take her; Which she must do by holding in her Breath, and forcing herself as much as possible, in like manner as when she goes to Stool; for by such straining, the Diaphragma, or Midriff, being strongly thrust downwards, necessarily forces down the Womb, and Child on it. In the mean Time let the Midwife endeavour to comfort her all she can, exhorting her to bear her Labour courageously, telling her it will quickly be over, and that there is no fear but that she will have a speedy Delivery. Let the Midwife, also, having no Rings on her Hand, anoint it with Oil or fresh Butter, and therewith dilate gently the inward Orifice of the Womb, putting her Fingers Ends into the Entry thereof, and then stretch them one from the other, when her Pains take her; by this Means endeavouring to help forward the Child, and thrusting by little and little the Sides of the Orifice towards the hinder Part of the Child's Head, anointing the Parts also with fresh Butter, if it be necessary. When the Head of the Infant is somewhat advanced to this inward Orifice, the Midwife's Phrase is. *It is Crowned*, because it girds and surrounds it just as a Crown, but when it is so far that the Extremity begins to appear without the Privy Parts, then they say, *The Child is in Passage*; and at this Time the Woman feels herself as were scratch'd or prick'd with Pins, and is ready to imagine, that the Midwife hurts her, when it is occasion'd by the violent Distention of those Parts, and the Laceration which at sometimes the Bigness of the Child's Head causeth there. When Things are in this Posture, let the Midwife seat herself conveniently to receive the Child; which will now come quickly; and with her Fingers

Ends

Ends (which she must be sure to keep close pared) her endeavour to thrust the crowning of the Womb (which I have spoken before) back over the Head of the Child. And as soon as it is advanced as far as the Back thereabouts, let her take hold of the two Sides with her two Hands, and when a good Pain comes, she must quickly draw forth the Child, taking Care that the Navel String be not then entangled about the Neck, or any other Part, as sometimes it is, lest thereby the After burden be pulled with Violence, and perhaps the Womb also, which it is fastened; and so either cause her to Bleed, or else break the Strings, both which are of bad Consequence to the Woman, whose Delivery may thereby be rendered the more difficult. It must also be carefully heeded, that the Head be not drawn forth straight, but shaking it a little from one Side to the other, that the Shoulders may sooner and easier take their Place, immediately after it be past, which must be done without losing any Time least the Head being past, the Child stop there, by the Largeness of the Shoulders, and come in Danger of being suffocated and strangled in the Passage, as it sometimes happens, for want of Care there. But as soon as the Head is born, if there be Need, it may slide in her Fingers under the Arms pits, and the rest of the Body will follow without Difficulty.

As soon as the Midwife hath in this Manner drawn forth the Child, let her put it on one Side, lest the Blood and Waters which follow immediately, should do it an Injury, by running into its mouth and nose, as it would if it lay on her Back, and so endanger the choaking. The Child being thus born, the next thing requisite is to bring away the After burden. But before that, let the Midwife be very careful to examine whether there be more Children in the Womb; for sometimes a Woman may have Twins that expected it not, which the Midwife may easily know by the Continuance of the Pain after the Child is born, and the Bigness of the Mothers Belly. But the Midwife may be more sure of it, if

sets her Hand up to the Entry of the Womb, and finds
 ere another Water gathering, and a Child in it, pre-
 ating to the Passage; and if she finds so, she must have
 Care of going about to fetch the After birth, till the
 Woman be delivered of all the Children she is pregnant
 with. Wherefore the first String must be cut, being first
 tied with a Thread, three or four double, and fasten the
 other End with a String to the Woman's Thigh to pre-
 vent the Inconveniences it may cause hanging between
 the Thighs. And then removing the Child already born,
 she must take Care to deliver her of the rest, whether
 one or less, observing all the same Circumstances as
 were to the first. After which it will be necessary to
 fetch away the After-birth or Births. But of that I
 will treat in another Section; and first shew what is to
 be done to the New-born Infant.

SECT. 2. *Of the Cutting of the Child's Navel-string.*

Though this is by many accounted but a Trifle,
 yet great Care is to be taken about it; and it
 requires none of the least Art and Skill of a Midwife to
 do it as it should be. And that it may be so done, the
 Midwife ought to observe, 1. The Time. 2. The
 Place. 3. The Manner. 4. The Event.

The Time is as soon as ever the Infant comes out of
 the Womb, whether it brings part of the After-birth
 with it or not; for sometimes the Child brings into the
 World a piece of the *Amnios* upon its Head, and is what
 the good Women call the Caul; and ignorantly attribute
 the extraordinary Virtue to the Child that is born;
 but this Opinion is only the Effect of their Ignorance, for
 when a Child is born with such a Crown, (as some call it)
 on its Brows, it generally betokens Weakness and de-
 notes a short Life. But to the Matter in Hand. As
 soon as the Child is come into the World, consider whe-
 ther it be weak or strong; and if it be weak, let the
 Midwife gently put back part of the vital and natural
 Blood

Blood into the Body of the Child by its Navel: for this recruits a weak Child; (the vital and natural spirits being communicated by the Mother to the Child, by the Navel-string) but if the Child be strong, that Operation is needless. Only let me advise you that many Children that are born seemingly Dead, may be soon brought to Life again, if you squeeze one six or seven Drops of Blood out of that Part of the Navel-string which is cut off, and give it the Child inwardly.

As to the Place in which it should be cut, that is, whether it should be cut long or short, it is that which Authors can scarce agree in, and which many Midwives quarrel about; some prescribing it to be cut at four Fingers Breadth; which is at the best but an uncertain Rule, unless as Fingers were one Size; it is a received Opinion, that the Parts adapted to Generation, are either contracted or dilated, according to the Cutting of the Navel-string; and that's the Reason that Midwives are generally so kind to their own Sex; that they leave a longer Part of the Navel-string of a Male than of a Female; because they would have the Males well provided for the Encounter of *Venus*. And the Reason they give why they cut that of Females shorter, is, because they believe it makes them modest, and their Privities narrow, which makes them more acceptable to their Husbands. *Mixaldus* was not altogether of the Opinion of the Midwives; and therefore he orders the Navel-string to be cut long in both Male and Female Children; which he gives this Reason, that the Instruments of Generation follow the Proportion of it: and therefore if it be cut too short in a Female it will be a Hindrance to her having Children. I will not go about to contradict this Opinion of *Mixaldus*, because he was a great Searcher into the Mysteries of Nature: and for that Reason, I acquaint you with two Things more out of *Mixaldus* that Experience has made good. The one is, That if the Navel-string of a Child after it is cut, be suffered to touch the Ground, the Child will never hold its Water,

sleeping nor waking; but will be subject to an involuntary making of Water all its Life-time. The other That a Piece of the Child's Navel string carried out one, so that it touch his Skin, defends him that it both from the Falling Sickness and Convulsions. As to the Manner how it must be cut. Let the Midwife take a brown Thread four or fives times double, an Ell long, or thereabouts, tied with a single Knot at each of the Ends, to prevent thier entangling; and in this Thread so accommodated (which the Midwife must have in readiness before the Woman's Labour, also a good Pair of Scissars, that so no Time may be lost) let her tie the String within an Inch of the Belly, in a double Knot; and turned about the Ends of the Thread, let her tie two more on the other Side of the String, reiterating it again, if it be necessary; then let her cut off the Navel another Inch below the Ligature, towards the After-birth: so that there only remains but two Inches of the String, in the midst of which will be the Knot we speak of; which must be so strait knit as not to suffer a drop of Blood to squeeze out of the Vessel, but Care must be taken not to knit it so strait, as to cut it in two; and therefore the Thread must be pretty thick, and pretty strait knit, it being better too tight than too loose; for some Children have miserably lost their Lives with all their Blood, before it was discovered, because the Navel-string was not well tied. Therefore great Care must be taken that no Blood squeeze through; for if there do, new Knots must be made with the rest of the String: You need not fear to tie the Navel-string very hard, because they are void of sense, and that Part of it which you leave on, falls off of its own accord in a very few Days; ordinarily six or seven, and sometimes sooner. But rarely tarries longer than the eighth or ninth. When you have thus cut the Navel-string, then take care the Piece that falls off, do not touch the Ground, for the Reason I told you *Mistress* gave, which Experience has justified.

As to the last Thing I mentioned which is the River or Consequence, or what follows cutting of the Navel-string. As soon the Navel-string is cut off, apply little Cotton or Lint to the Place, to keep it warm, lest the Cold enter into the body of the Child, which it will most certainly do, if you have not bound it hard enough. If the Lint or Cotton you apply to it be dipt in Oil of Roses, it will be the better; then having put another small Rag three or four Times double upon the Belly upon the Top of all, put another small bolster, and then swathe it with a Linen Swathe, four fingers broad to keep it steady: lest by toiling too much, or by being continually stirred from Side to Side, it comes to fall off before the Navel-string, which you left remaining, fallen off. It is the usual Custom of Midwives to put a piece of a burnt Rag to it, which we commonly call Tinder: But I would rather advise them to put a little of Bole Armonic to it, because of its drying Quality. But this shall suffice to be spoken, as to the Cutting of the Navel-string.

Sect. 3. How to bring away the After-burden.

A Woman cannot be said fairly to be delivered, till the Child be born, till the After-burden be all taken from her: herein differing from most Animals who, when they have brought forth their Young, bring forth nothing else, but some Waters, and the Membranes which contained them. But Women have an After-Labour, which sometimes prove more dangerous than the first: And how to bring it safely away, without Prejudice to her, shall be my Business to shew in this Section.

As soon as the Child is born, before the Midwife either ties or cuts the Navel-string, lest the Womb should close, let her having taken the String, wind it once or twice about one or two of the Fingers of her left hand, joining together the better to hold it, with which she may draw it moderately, and with the right-hand she may only call a fine

single hold of it above the left near the Privities, draw likewise with that very gently, resting the while the finger of the same Hand, extended and stretched along the String towards the Entry of the *Vagina*; always observing for the more Facility, to draw it from the Side where the Burden cleaves least, for in so doing, rest will separate the better: And special Care must be taken, that it be not drawn forth with too much Violence, least by breaking the String near the Burden, the Midwife be obliged to put the whole Hand into the Womb, to deliver the Woman; and she had need be a skilful Person that undertakes it, lest the Womb which this Burden is sometimes very strongly fastened to, be drawn away with it, as it has sometimes happen'd. Therefore best to use such Remedies as may assist Nature. And here take Notice, that what brings away the Burden, will soon bring away the After birth. And therefore, for the effecting this Work, I will lay down the following Rule.

Use the same Means in bringing away the After birth, that you made use of to bring away the Birth; the same Care and Circumspection is needful now, as was then.

Consider the Labouring Woman cannot but be much distressed by what she has already undergone in bringing forth the Infant; and therefore be sure to take care to give her something to comfort her. And in this Case, Jelly broths, also a little Wine and Toast in it, and other comforting Things will be necessary.

A little white Hellebore in Powder, to make her purge, is in this Case very proper,

Tansy and the Stone *Aetitis*, applied as before directed, is also of good use in this Case.

If you take the Herb Vervain, and either boil it in Water, or make a Syrup with the Juice of it, which you may do by adding to it its double Weight of Sugar (having clarified the Juice before you boil it) and a Spoonfull or two of that given to the Woman, is very efficacious.

ous to bring away the Secundine; and Featherfew and Mugwort have the same Operation, taken as the former.

6. Alexander boiled in Wine, and the Wine drank also sweet Chervile, sweet Cicely, Angelica roots, and Mustard wort, are excellent Remedies in this Case.

7. Or if these fail, the Smoak of Marigolds received up a Woman's Privities, by a Funnel, have been known to bring away the After-birth, even when the Midwife let go her hold.

8. Which is all I shall add in this Case. Boil Mugwort in Water, till it be very soft; then take it out and apply it in a Manner of a Poultice to the Navel of a labouring Woman, and it instantly brings away both Birth and After-birth; but special Care must be taken to remove it as soon as they come away, lest by its longer tarrying, it should draw away the Womb also. But thus much shall suffice to be spoken of bringing away the After-burden in all Natural Labours.

Sect. 4. Of laborious and difficult Labours, and how a Midwife is to proceed therein.

TO proceed in this Section the more regularly, it will be necessary to acquaint the Reader, That there are three sorts of bad Labours; all painful and difficult, but not all properly unnatural. It will be necessary to distinguish these.

The first of these bad Labours is that wherein the Mother and Child suffer very much, by extreme Pain and Difficulty, even though the Child come right; and this is distinguishably called laborious Labour.

The second is that which is difficult, and differs much from the Former: except that besides those extraordinary Pains, it is generally attended with some unhappy Accident, which by retarding the Birth causes the Difficulty, and these Difficulties to be removed, accelerates the Birth, and hastens Delivery.

Some have asked what the Reason is that Women bring forth their Children with so much Pain? I answer, The Sense of Feeling is distributed to the whole Body by the Nerves, and the Mouth of the Womb being so strait that it must of Necessity be dilated at the Time of the Woman's Delivery, the dilating thereof stretches the Nerves, and from thence comes the Pain. And therefore the Reason why some Women have more Pain in their Labour than others, proceeds from their having the Mouth of the Matrix more full of Nerves than others, as skilful Anatomists do easily discover.

But to proceed: The best way to remove these Difficulties that Occasion such hard Pains and Labour as I am here to treat of, is to shew from whence they proceed for the Cause of any Distemper being known, is as much as half the Cure. Now the Difficulty of Labour proceeds either from the Mother, or the Child, or both.

From the Mother, by Reason of the Indisposition of her Body; or may be from some particular Part only, and chiefly the Womb; as when the Woman is weak, and the Mother is not active to dispel its Burden; or from Weakness, or Disease, or want of Spirit: Or it may be from strong Passion of the Mind, with which she was before possessed: It may be also because she may be too young, and so may have the Passages too strait; or too old, and then, if it be her first Child, because her parts are too dry and hard, and cannot be so easily dilated; as happens also to them which are too lean. Likewise those who are either small, short or misshapen, as Crooked Women, who have not a Breast strong enough to help their Pains, and to bear them down, and Persons that are crooked, having sometimes the Bones of the Passage not well shaped: The Cholick also hinders Labour, by preventing the true Pains: And all great and acute Pains make labour very troublesome by hindering the true Pains: As when the Woman is taken with a violent Fever, a great Flooding, frequent Conversions, Bloody-flux, or any other great Distemper.

Also Excrements retained causes much Difficulty, and so does a Stone in the Bladder; or when the Bladder is full of Urine, without being able to void it; or when the Woman is troubled with great and painful Piles. It may also be from the Passages, when the Membranes are thick, the Orifice too strait, and the Neck of the Womb is not sufficiently open, the Passages are pressed and strained by Tumours in the adjacent Parts, or when the Bones are too firm and will not open, which very much endangers Mother and Child; or when the Passages are not slippery by Reason of the Waters having broke so soon, or of the Membranes being too thin. The Womb may be also out of order with respect to its bad Situation, or Conformation, having its Neck too strait, hard and callous, which may easily be so naturally, or may come by Accident, being many Times caused by a Tumour, Aposthume, Ulcer, or superfluous Flesh.

As to hard Labour occasioned by the Child, it is when the Child happens to stick to a Mole, or when it is so weak it cannot break the Membranes, or if it be too big all over, or in the Head only, or if the Navel Vessels are twisted about its Neck; when the Belly is Hydropical, or when it is monstrous, having two Heads, or being enjoined to another Child, also when the Child is dead, or so weak that it can contribute nothing to its Birth, likewise when it comes wrong, or when there are two more. And to all these various Difficulties, there is oftentimes one more; and that is, the Ignorance of the Midwife, for want of understanding her Business hinders Nature in her Work, instead of helping her.

Having thus looked into the Causes of hard Labour, will now shew the industrious Midwife how she may minister some Relief to the Labouring Woman under these difficult Circumstances. But it will require Understanding and Judgment in the Midwife, when she finds a Woman in difficult Labour, to know the particular Obstruction, or Cause thereof, that so a suitable Remedy may be applied: As for Instance, when it happens by the Mo-

her's being too young, and too strait, she must be gently treated, and the Passages anointed with Oyl, Hog's Lard, or fresh Butter, to relax and dilate them the easier; lest there should happen a Rupture of any Part when the Child is born, for sometimes the *Peritonæum* breaks with the Skin, from the Privities to the Fundament. But if a Woman be in Years of her first Child, let her lower Parts be anointed to mollify the inward Orifice, which in such a Case, being more hard and callous, does not easily yield to the Destination of Labour; which is the true Cause why such Women are longer in Labour, and also why their Children, being forced against the inward Orifice of their Womb (which, as I have said, is a little callous) are born with great Bumps and Bruises on their Heads. Those Women that are small and mishapen, should not be put to Bed, at least till their Waters are broke; but rather kept upright, and assisted to walk about the Chamber, by being supported under the Arms; or by that Means they will breathe more freely, and spend their Pains better than on the Bed, because there they lay all on a Heap. As for those that are very lean and have hard Labour from that Cause, let them moisten the Parts with Oils and Ointments, to make them more smooth and slippery, that the Head of the Infant and the Womb be not so compressed and bruised by the Hardness of the Mother's Bones which form the Passage. If the Cause be Weakness, she ought to be strengthened the better to support her Pains, to which End give her good belly Broth, and a little Wine, with a Toast in it. If she fears her Pains let her be comforted, assuring her that she will not endure many more, but be delivered in a little Time. But if her Pains be slow and small, or none at all, they must be provoked by frequent and pretentious Glysters, that so they may be excited thereby: after which, let her walk about the Chamber, that so the Weight of the Child may help them forward. But if she flood or have Convulsions, she must then be helped to a speedy Delivery, the Operation whereof I shall relate

late in the Section of Unnatural Labours. If she be Costive, let her use Glysters, which may also help to dispel the Cholick, at those Times very injurious, because attended with useles Pains, because such as bear not downwards, and so help not forward the birth. If she finds an Obstruction or Stoppage in Urine, by Reason the Womb bears too much on the Bladder, let her lift up her belly a little with her Hand, and try if by that she receives any benefit; if she finds she does not, it will be necessary to introduce a Catheter into her Bladder, and thereby to draw forth her Urine. If the Difficulty be from the ill Posture of a Woman, let her be placed otherwise in a Posture more suitable and convenient for her: Also if it proceed from the Indispositions of the Womb, as from its oblique Situation, &c. it must be remedied as well as can be, by the placing of her Body accordingly: Or if it be by a vicious Conformation, having the Neck too hard, too callous, and too strait, it must be anointed with Oils and Ointments, as before directed. If the Membranes be so strong, as that the Waters don't break in due Time, they may be broken with the Fingers, if the Midwife be first well assured, that the Child become very forward into the Passage, and ready to follow presently after, or else by the breaking of these Waters too soon, the Child may be in Danger of remaining dry a long Time, to supply which Defect, you may moisten the Parts with Fomentations, Decoctions, and emollient Oils; which yet is not half so well, as when Nature does the Work in her own Time, with the ordinary Slime and Waters, which do best when they come in their own proper Time and Place. But these Membranes do sometimes press forth with the Waters three or four fingers Breadth out of the Body before the Child, resembling a Bladder full of Water; but therein then no great Danger to break them if they be not always in a Readiness to follow, being in the Passage: But let the Midwife be very careful not to pull it with her Hand

Hand, lest the After-burden be thereby loosened before its Time, for it adheres thereto very strongly. If the Navel string happen to come first, it must presently be put up again, and kept up too, if possible; or otherwise the Woman must be immediately delivered. But if the After-burden should come first, it must not be put up again, by no means; for the Infant having no further Occasion for it, it would be but an Obstacle if it were put up; in this Case it must be cut off, having tied the Navel-string: and afterwards draw forth the Child with all the speed that may be, lest it be suffocated.

Sect. 5. Of Women labouring with a dead Child.

WHen the Difficulty of Labour arises from a dead Child, it is a Case of great Danger to the Mother, and great Care ought to be taken therein: But before any Thing be done, the Midwife ought to be well assured that the Child is dead indeed: Which may be known by these Signs.

1. The Breast suddenly flacks, and falls flat, or bags down.
2. A great Coldness possesses the Belly of the Mother especially about the Navel.
3. Her Urine is thick, with a filthy stinking settling at the Bottom.
4. No Motion of a Child can be perceived; for the Trial whereof, let the Midwife wet the Hand in Warm-water, and lay it upon her Belly; for that if it be alive, will make it stir.
5. She is very subject to dream of dead Men, and be affrighted therewith.
6. She has extravagant Longings to eat such Things as are against Nature.
7. Her Breath stinks, though not used so to do.
8. When she turns herself in Bed, or rises up, the Child sways that way, like a Lump of Lead.

But these Things carefully observed, the Midwife may make a Judgment whether the Child be alive or dead, especially if the Child bearing Woman takes the following Prescription :

Take half a Pint of White wine and burn it, and add thereto half an Ounce of Cinnamon, but no other Spice whatsoever, and when she has drank it, if her travailling Pains come upon her, the Child is certainly dead; but if not, the Child may possibly be either Weak or Sick, but not dead; and this which will bring her Pains upon her, if it be dead, will refresh the Child, and give her ease, if it be living: For Cinnamon refresheth and strengtheneth the Child in the Womb.

Now if upon Trial, it be found the Child be dead, let the Mother do all she can to further her Delivery, because a dead Child can be no ways helpful therein. It will be necessary therefore that she take some comfortable Things to prevent her Fainting, by Reason of those putrid Vapours ascending from the dead Child. And in Order to her Delivery, let her take the following Herbs boiled in White-wine (or at least as many of them as you can get) viz. *Dittany, Bettony, Penny royal, Sage, Feather few, Centory, Ivy leaves and Berries.* Let her also take sweet Basil in Powder, half a Dram at a Time in White-wine. Let her Privities be also anointed with the Juice of Garden Tansy. Or if you take Tansy in the Summer when it may be most plentifully had, and before it run to the Flower, and having bruised it well, boil it in Oyl till the Juice of it be consumed. If you set it in the Sun, after you have mixed it with Oyl, before you boil it, and there let it remain a Month together, will be more effectual. This an industrious Midwife, who would be prepared against all Events, ought to have always by her. As to the manner of her Delivery, the same Methods must be used as are mentioned in the Section of natural Labour. And here I cannot but commend again the Stone *Aetites*, held near the Privities, whose magnetick Virtue renders it exceeding necessary on the Occasion

Occasion, for it draws the Child any Way, with the same Facility as the Loadstone draws Iron.

Let the Midwife also make a strong Decoction of Hyssop with Water, and let the Woman drink it very hot, and it will in a little Time bring away the dead Child.

If as soon as she is delivered of the dead Child, you are in doubt that Part of the After birth be left behind in her Body, (for in such Cases as these, many Times it is rotten, and comes away by Piece meal) let her continue drinking the same Decoction till her Body is cleansed.

A Decoction made of the Herb Master-wort, used as you did the Decoction made of Hyssop, works the same Effect. Let the Midwife also take Roots of Polipodium, and stamp them very well; warm them a little, and bind them on the Sides of her Feet, and it will soon bring away the Child either alive or dead.

The following Medicines likewise are such as stir up the expulsive Faculty: But in this Case they must be made stronger, because the Motion of the Child ceaseth.

Take Savin, round Birthwort, Troches of Myrrh, Castor, each a Dram, Cinnamon half an Ounce, Saffron, a scruple; give a Dram with Savin water. Or,

Take Borax, Savin, Dittany, each an Ounce, Myrrh, Asaram roots, Cinnamon, Saffron, each half a Dram; make Powder, give a Dram.

But she may purge first, and put her in an emollient Bath, anoint her round about the Womb, with Oyl of Illies, sweet Almonds, Cammomile, Hen and Goose grease. Also foment to get out the Child with a Decoction of Mercury. Orris, wild Cucumbers, Scæchus, Broom flowers. Then anoint the Privities and Loins with Ointment of Row bread. Or,

Take Coloquintida, Argarick, Birthwort, each a Dram; make a Powder, add Ammoniacum dissolved in Wine, Oxall, each two Drams, with Oyl of Keir make an Ointment. Or, This Pessary—

Take Birthwort: Orris, black Hellebore, Coloquintida, Myrrh, each a Dram powdered, Ammoniacum dissolved

in Wine, Ox-gall, each two Drams; Or make a Fume with Asses Hoof burnt, or Galbanum, or Castor, and let it be taken in with a Funnel.

To take away Pains and strengthen the Parts, foment with the Decoction of Mugwort, Mallows, Rosemary, Wormwood, Myrtles, St. John's-wort, each half an Ounce, Sperma-ceti two Drams, Deers-suet an Ounce, with Wax make an Ointment. Or,

Take Wax four Ounces, Sperma-ceti an Ounce, melt them, dip Flax therein, and lay it all over her Belly.

If none of these Things will do, the last Remedy is to use Chirurgery, and then the Midwife ought without delay to send for an expert and able Man Midwife, to deliver her by Manual Operation; of which I shall treat more at large in the next Chapter.

CH A P. VI.

Of Unnatural Labour, and what is to be done therein.

IN shewing the Duty of a Midwife, when the Child bearing Woman's Labour is unnatural, it will be requisite to shew in the first Place what I mean by unnatural Labour, for, for Women to bring forth Children in Pain and Sorrow is natural, and common to all. Therefore that which I call unnatural, is when the Child comes to the Birth in a contrary Posture to that which Nature ordained, and in which the Generality of Children come into the World. Now as Truth is both one, but Error dilates itself into infinite Variety; so it is in this Case. There is but one proper, right and natural way or Posture in which Children come to the Birth, but there are as many wrong and unnatural Ways of Birth, as there are different Postures of Children when they come to be born. The right and natural Birth, is, when the Child comes with its Head first, and yet even this is too short a Definition of a natural Birth; for if any Part of the Head

but the Crown comes first, so that the Body follow not in a strait Line, 'tis a wrong and difficult Birth, even tho' the Head come first: Therefore if the Child come with its Feet or with the Side a cross, it is quite contrary to Nature; or to speak more plainly, that which I call unnatural. Now there are four general Ways that a Child may come wrong: The first is, When any of the Fore parts of the Body first present themselves. Secondly, When by an unhappy Transposition, any of the Hinder parts first present themselves. Thirdly, When either of the Sides; or Fourthly, the Feet present themselves first: To these four, all the particular and different wrong Postures that a Child can present itself in for the Birth, may be reduced: And therefore I shall confine myself herein, to treat only of these four more general wrong Postures.

sect. 2. *How to deliver a Woman of a dead Child, by Manual Operation.*

THE last Section of the last Chapter, was about the delivering of a Woman of a dead Child, wherein several Things were directed to be applied in Order to facilitate the Delivery; but when all these fail, a Manual Operation is absolutely necessary: In order to which, let the Operator acquaint the Woman with the absolute Necessity there is of such an Operation, and that as the Child is already lost his Life, there is no other way left for the saving of hers: let him also tell her, for her Encouragement, that he doubts not but with the Divine blessing, to deliver her safely, and that the Pain rising thereby, will not be so great as she fears. And then let him endeavour to stir up the Woman's Pains, by giving her some sharp Clysters, to excite her Throws to bear down and being forth the Child: And if this prevails not, let him proceed with this Manual Operation.

First, therefore let her be placed cross the bed that may Operate the easier; and let her lie on her back, with her Hips a little higher than her Head or at least

the Body equally placed, when it is necessary to put back or turn the Infant, to give it a better Posture, being thus situated, she must fold her Legs so as her Heels be toward her Buttocks and her Thighs spread, and held so by a Couple of strong Persons: there must be others also to support her under her Arms, that the Body may not slide down when the Child is drawn forth, for which sometimes a great Strength is required; let the Sheets and Blankets cover her Thighs for Decency sake and with respect to the Assistance, and also to prevent her catching cold: the Operator herein governing himself as well with Respect to his own Convenience, and the Facility and Surety of the Operation, as to the other Things. Then let him anoint the Entrance of the Womb with Oil or fresh Butter, if it be necessary, that so he may with more ease introduce his Hand, which must also be anointed. And having by the Signs beforementioned received Satisfaction that it is a dead Child, he must do his Endeavour to fetch it away as soon as possible he can, and if the Child offers the Head first he must gently put it back until he hath Liberty to introduce his Hand quite into the Womb then sliding it along under the Belly to find the Feet, let him draw it forth by them, being very careful to keep the Head from being locked in the Passage, and that it be not separated from the Body: which may be effected more easily, because the Child being very rotted and putrefied, the Operator, is not so mindful to keep the Breasts and Face downwards, as he is in living Births. But notwithstanding all these Precautions, by reason of the Child's Putrefaction, the Head should be separated, and if left behind in the Womb, it must be drawn forth according to the Directions which shall be given in Sect. of this Chapter for that Purpose.—But when the Head coming first, is so far advanced that it cannot well be put back, 'tis better to draw it forth so, than to torment the Woman too much by putting it back, to turn it, and bring it by the Feet: But the Head being a Part round and slippery, it may so happen that the O

operator cannot take hold of it with his Fingers by reason of its Moisture, nor put them up to the Side of it, because the Passage is filled with its Bigness, he must take a proper Instrument, and put it up as far as he can without Violence, between the Womb and the Child's Head, observing to keep the Point of it towards the Head, (for the Child being dead before, there can be no Danger in the Operation) and let him fasten it there, giving it good hold upon one of the Bones of the Skull, that it may not slide; and after it is well fixed in the Head, he may there-with draw it forth, keeping the Ends of the Fingers of his left Hand flat upon the opposite Side, the better to help to disengage it and by wagging it by little and little, to conduct it directly out of the Passage, until the Head be quite born; and then taking hold of it with the Hands only, the Shoulders may be drawn into the Passage, and so, sliding the Fingers of both Hands under the Arm-pits, the Child may be quite delivered; and when the After burden fetched to finish the Operation; being careful not to pluck the Navel string too hard, lest it break, as it often happens, when it is corrupted.

If the dead Child comes with the Arm up to the Shoulders so extreemly swelled that the Woman must suffer too great a Violence to have it put back, 'tis then (being first well assured the Child is dead) best to take it off at the shoulders joint, by twisting three or four Times about, which is very easily done, by reason of the Softness and tenderness of the Body; after the Arm is so separated, and no longer possessing the Passage, the Operator will have more room to put up his Hand into the Womb, to catch the Child by the Feet and bring it away.

But altho' the Operator be sure the Child is dead in the Womb, yet he must not therefore presently use Instruments, because they are never to be used, but when Hands are not sufficient, and there is no other Remedy to prevent the Woman's Danger, or to bring forth the Child any other Way: And the judicious Operator will use that Way which is the least hazardous and most safe.

Sect. 2. How a Woman must be deliver'd, when the Child's Feet come first.

THere is nothing more obvious to those whose Business it is to assist labouring Women, than that the several unnatural Postures in which Children present themselves at their Births, are the Occasion of most of the bad Labours and ill Accidents that happen unto Women in such Condition.

And since Midwives are very often obliged because of the unnatural Situations, to draw the Children forth by the Feet, I conceive it to be most proper to shew first how a Child must be brought forth that presents itself in that Posture, because it will be a Guide to several of the rest.

I know indeed that in this Case, 'tis the Advice of several Authors to change the Figure, and place the Head so, that it may present to the Birth; and this Counsel should be very inclinable to follow, could they but also shew how it must be done: But it will appear very difficult if not impossible to be performed, if we would avoid the Dangers that by such violent Agitations both the Mother and Child must be put into; and therefore my Opinion is, That 'tis better to draw it forth by the Feet when it presents itself in that Posture, than to venture worse Accident by turning.

As soon therefore as the Waters are broke, and it is known that the Child comes thus, and that the Womb is open enough to admit the Midwife's or Operator's Hand into it, or else by anointing the Passages with Oil of Hoggrease, to endeavour to dilate it by Degrees, using her Fingers to this Purpose; spreading them one from the other, after they are together entered, and continuing to do so till it be sufficiently dilated, then taking Care that her Nails are well pared, and no Rings on the Fingers, and her Hands well anointed with Oil or fresh Butter, and the Womb plac'd in the Manner directed in the former Section, let her gently introduce her Hand

to the Entry of the Womb; where, finding the Child's Feet, let her draw it forth in the Manner I shall presently direct; only let her first see whether it presents one Foot, or both; and if but one Foot, she ought to consider whether it be the right Foot, or the left; and also in what Fashion it comes; for by that Means she will soonest come to know where to find the other; which as soon as she knows, and finds, let her gently draw it forth with the other; but of this she must be especially careful, *viz.* that the Second be not the Foot of another Child; for, if so, it may be of the most fatal Consequence, for she may sooner split both Mother and Child than draw them forth; but this may be easily prevented, if she does but slide her Hand up the first Leg and Thigh, to the Twist, and there find both Thighs join'd together, and depending from one and the same Body: And this is also the best Means to find the other Foot, when it comes with but one.

As soon as the Midwife hath found both the Child's Feet, she may draw them forth, and holding them together, may bring them by little and little in this Manner, taking afterwards hold of the Legs and Thighs as soon as she can come at them, drawing them so till the Hips be come forth: Whilst this is doing, let her observe to wrap the Parts in a single Cloth, that so her Hands being already greasy, slide not on the Infant's Body, which is very slippery, because of the viscous Humours which are all over it, and prevent one's taking good hold of it; which being done, she may take hold under the Hips, so to draw it forth to the beginning of the Breast, and then let her on both Sides with her Hand bring down the Arms along the Child's Body, which she may then easily find; and then let her take Care that the Belly and Face of the Child be downwards; for if it should be upwards, there would be some Danger of its being slept by the Chin over the Share Bone. And therefore, if it be not so, she must turn it to that Posture; which may be easily done if she take hold on the Body when the Breast and Arms are

Sect. 2. How a Woman must be delivered, when the Child's Feet come first.

THere is nothing more obvious to those whose Business it is to assist labouring Women, than that the several unnatural Postures in which Children present themselves at their Births, are the Occasion of most of the bad Labours and ill Accidents that happen unto Women in such Condition.

And since Midwives are very often obliged because of the unnatural Situations, to draw the Children forth by the Feet, I conceive it to be most proper to shew first how a Child must be brought forth that presents itself in that Posture, because it will be a Guide to several of the rest.

I know indeed that in this Case, 'tis the Advice of several Authors to change the Figure, and place the Head so, that it may present to the Birth; and this Counsel should be very inclinable to follow, could they but also shew how it must be done: But it will appear very difficult if not impossible to be performed, if we would avoid the Dangers that by such violent Agitations both the Mother and Child must be put into; and therefore my Opinion is, That 'tis better to draw it forth by the Feet when it presents itself in that Posture, than to venture worse Accident by turning.

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to the Entry of the Womb; where, finding the Child's Feet, let her draw it forth in the Manner I shall presently direct; only let her first see whether it presents one Foot, or both; and if but one Foot, she ought to consider whether it be the right Foot, or the left; and also in what Fashion it comes; for by that Means she will soonest come to know where to find the other; which as soon as she knows, and finds, let her gently draw it forth with the other; but of this she must be especially careful, *viz.* that the Second be not the Foot of another Child; for, if so, it may be of the most fatal Consequence, for she may sooner split both Mother and Child than draw them forth; but this may be easily prevented, if she does but slide her Hand up the first Leg and Thigh, to the Twist, and there find both Thighs join'd together, and depending from one and the same Body: And this is also the best Means to find the other Foot, when it comes with but one.

As soon as the Midwife hath found both the Child's Feet, she may draw them forth, and holding them together, may bring them by little and little in this Manner, taking afterwards hold of the Legs and Thighs as soon as she can come at them, drawing them so till the Hips be come forth: Whilst this is doing, let her observe to wrap the Parts in a single Cloth, that so her Hands being already greasy, slide not on the Infant's Body, which is very slippery, because of the viscous Humours which are all over it, and prevent one's taking good hold of it; which being done, she may take hold under the Hips, so to draw it forth to the beginning of the Breast, and then let her on both Sides with her Hand bring down the Arms along the Child's Body, which she may then easily find; and then let her take Care that the Belly and Face of the Child be downwards; for if it should be upwards, there would be some Danger of its being slept by the Chin over the Shoulder Bone. And therefore, if it be not so, she must turn it to that Posture; which may be easily done if she take hold on the Body when the Breast and Arms are

are forth in the Manner we have said, and draws it with turning it in Proportion on that Side which it most inclines to, till it be turned with the Face downwards, and so having brought it to the Shoulders, let her lose no Time desiring the Woman at the same Time to bear down; that so at drawing the Head at that Instant may take its Place, and not be stop't in the Passage. Some Children there are whose Heads are so big, that when the whole Body is born, yet that stops in the Passage, tho' the Midwife takes all the Care possible to prevent it. And when this happens, she must not endeavour only to draw forth the Child by the Shoulders, lest she sometimes separate the Body from the Head, as I have known it done by the Midwife, but she must discharge it by little and little from the Bones in the Passage with the Fingers of each Hand, sliding them on each Side opposite the one to the other, sometimes above, and sometimes under, until the Work be ended, endeavouring to dispatch it as soon as possible, lest the Child be suffocated, as it will unavoidably be, if it should remain long in that Posture, and this being well and carefully effected, she may soon fetch away the After-birth, as I have before directed.

Sect. 3. How to bring away the Head of the Child, when separated from the Body, and left behind in the Womb.

THO' the utmost Care be taken in bringing away the Child by the Feet, yet if the Child happen to be dead, it is sometimes so putrified and corrupted, that with the least Pull the Body separates from the Head and remains alone in the Womb, and cannot be brought away but with Manual Operation, and Difficulty, so being extreamly slippery, by reason of the Place where it is, and from the Roundness of the Figure on which no Hold can well be taken: And so great many Times is the Difficulty in this Case, that sometimes two or three able Practitioners in the Art of Midwifery, have one after the

the other left the Operation unfinished, as not able to effect it, after the utmost Efforts of their Industry, Skill, and Strength: So that the Woman, not being able to be delivered, perished. To prevent which fatal Accidents for the Time to come, let the following Operation be observed:

When the Infant's Head, separated from its Body, is left alone behind, whether through Putrefaction, or otherwise, let the Operator immediately, without any delay, whilst the Womb is yet open, direct his right Hand to the Mouth of his Head (for no other Hold can there be had) and having found it, let him put one or two of his Fingers into it, and his Thumb under the Chin, and then let him draw it by little and little, holding it so by the Jaw; but if that fails, as sometimes it will, when putrefied, then let him pull forth his right Hand, and slide up his left, with which he must support the Head, and with the right let him take a narrow Instrument called a *Crotchet*, but let it be strong, and with a single Branch, which he must guide along the Inside of his Hand, with the Point of it towards it, for fear of hurting the Womb; and having thus introduced it, let him turn it towards the Head for to strike either into an Eye-hole, or the Hole of an Ear, or behind the Head, or else between the Suture, as he finds it most convenient and easy; and then draw forth the Head so fastened, with the said Instrument, still helping to conduct it with his left Hand; but when he hath brought it near the Passage, being strongly fastened to the Instrument, let him remember to draw forth his Hand, that the Passage, not being filled with it, may be larger and easier, keeping still a Finger or two, on the Side of the Head, the better to disengage it.

There is also another Way to this, with more ease and less Hardship than the former; which is this, Let the Operator take a soft Fillet or Linnen Slip, of about four Fingers Breadth, and the Length of three Quarters of an Ell or thereabouts; taking the two Ends with the left Hand,

Hand. and the Middle with the right: And let him put it up with his right, as that it may be beyond the Head, to embrace it as a Sling doth a Stone; and afterwards, draw forth the Fillet by the two Ends together it will easily be drawn forth, the Fillet not hindering the least Passage, because it takes up little or no Place.

When the Hand is thus fetch'd out of the Woman care must be taken that not the least Part of it be left behind, and likewise to cleanse the Woman well of her After-burden, if yet remaining. Some have question'd whether the Child's Head yet remaining in the Woman and the After-birth too, which ought to be brought away first? The Answer to which Question may be a Way of Distinction; that is to say, if the Burden be wholly separated from the Sides of the Womb, that ought to be first brought away, because it may also hinder the taking hold of the Head; but if it still adheres to the Womb, it must not to be meddled with till the Head be brought away; for if one should then go about to separate it from the Womb, it might then cause a Flooding which would be augmented by the Violence of the Operation; the Vessels to which it is join'd, remaining the most part open, as long as the Womb is distended which the Head causeth while it is retain'd in it, and cannot close till this strange Body be voided, and then doth by contracting and compressing itself together, as has been more fully before explain'd. Besides the After-birth remaining thus cleaving to the Womb during the Operation, prevents it from receiving easily either bruise or hurt.

Sect. 5. How to deliver a Woman when the Side of Child's Head is presented to the Birth.

THOUGH some may think it a natural Labour, when the Child's Head may come first; but yet if the Child's Head presents not the right Way, even that is an unnatural Labour; and therefore tho' the Head comes first, if it be the Side of the Head, instead of the Crown,

very dangerous both to the Mother and Child, for the Child may sooner break its Neck than be born in that manner; and by how much the Mother's Pains continue to bear the Child, which is impossible unless the Head be rightly placed, the more the Passages are stoppt, therefore as soon as the Position of the Child is known, the Woman must be laid with all Speed, lest the Child should advance further in this vicious Posture, and therefore render it more difficult to thrust it back; which must be done in order to place the Head in the Passage right as it ought to be.

To this Purpose therefore place the Woman so that her Feet may be a little higher than her Head and Shoulders, directing her to lean a little upon the opposite Side to the Child's ill Posture; then let the Operator slide up his Hand, well anointed with Oil, by the Side of the Child's Head, to bring it right gently with his Fingers between the Head and the Womb; but if the Head be so engag'd that it cannot be done that Way, he must then put his Hand up to the Shoulders, that so, by thrusting them a little in the Womb, sometimes on the one Side, and sometimes on the other, he may by little and little, bring it a natural Position. I confess it would be better if the Operator could put back the Child by its Shoulders with both his Hands, but the Head takes up so much Room, that he will find much ado to put up one, with which he must perform his Operation with the help of the Fingers Ends of the other Hand, put up as far as necessary; after which let him excite and put forwards the Child's Birth, as when the Labour is natural.

Some Children present their Face first, having their Feet turned back, in which Posture it is extremely difficult that a Child should be born; and if it continue so long, the Face will be swell'd, and withal black and blue, that will at first Sight seem monstrous, which is occasion'd well by the Compression of it in that Place, as by the Midwife's Fingers handling it too rudely, in order to place it in a better Posture: But this Blackness will wear

Orifice of the Womb, she will perceive only many Fingers close together; and if it be not sufficiently dilated it will be a good while before the Hands and Feet will be exactly distinguished; for they are sometimes so close and pressed together, that they seem to be all of one and the same Shape, but where the Womb is open enough to introduce the Hand into it, she will easily know what are the Hands, and which are the Feet; and having well taken Notice thereof let her slide her Hand, and presently direct it towards the Infant's Breast; which will find very near, and then let her very gently thrust back the Body towards the bottom of the Womb, leaving the Feet in the same Place where she found them. And then having placed the Woman in a convenient Posture; that is, to lay her Hips a little raised above her Breast and Head, (which Situation ought always to be observed when the Child is to be put back into the Womb) let the Midwife afterwards take hold of the Child by the Feet, and draw it forth as is directed in the second Section.

This Labour, tho' somewhat troublesome, yet is much better than when the Child presents only his Head. For the Child must be quite turned about, before it can be drawn forth; but in this, they are ready, present themselves; and in this there is not much to do, but to lift and thrust back a little the upper Part of the Body, which is almost done of itself, by drawing it along by the Feet.

I confess there are many Authors that have written of Labour, who would have all wrong Births reduced to a natural Figure; which is to turn it, that it may come forth with the Head first; but those who have thus written have such as never stood the Practick Part. For if they had the least Experience herein, they would know, that it is very often impossible; at least if it were to be done that Violence must necessarily be used in doing it, which would very probably be the Death of Mother and Child.

away in three or four Days time, anointing it often with Oil of sweet Almonds. To deliver this Birth, the Operation must be used, as in the former, when a Child comes with the Side of the Head; only let the Midwife or Operator work very gently, to avoid as much as possible the bruising of the Face.

5. *How to deliver a Woman when the Child presents one or both Hands, together with the Head.*

Sometimes the Infant will present some other Part together with its Head; which if it does, it is usually one or both its Hands; and this hinders the Birth, because the Hands take up part of that Passage which is not enough for the Head alone; besides that, when this happens, they generally cause the Head to lean on one Side; and therefore this Position may be very well called unnatural. When the Child presents that, the first thing to be done, after it is perceived, must be to prevent it from coming down more, or engaging further in the Passage; and therefore the Operator, having placed the Woman on the Bed, with her Head a little lower than her Hips, must put and guide back the Infant's Head with his own as much as may be, or both of them, if they both come down, to give way to the Child's Head, and this being done, if the Head be on one Side, must be brought into its natural Posture, in the middle of the Passage, that it may come in a straight Line, and then proceed as directed in the foregoing Section.

6. *How a Woman is to be delivered, when the Hands and Feet of the Infant come together.*

Here is none but will readily grant, that when the Hands and Feet of an Infant present together, the Birth must be unnatural, because it is impossible a Child should be born in that Manner: In this therefore when the Midwife guides her Hand towards the Orifice

in the Operation. I would therefore lay down, a general Rule, that whensoever an Infant presents wrong to the Birth, in what Posture soever from Shoulders to the Feet, it is the best Way, and so done to draw it out by the Feet; and that it is best searching for them, if they do not present themselves ther than to try to put it in the natural Posture, and put the Head foremost; for the great Endeavours necessary to be used in turning the Infant in the Womb, do much weaken both Mother and Child, that there remains to the Work of Nature, for usually the Woman has more Throws nor Pains fit for Labour, after she has so wrought upon; for which Reason it would be difficult and tedious at best, and the Child, by such Operation made very weak, would be in extream Danger of perishing before it could be born. It is therefore much better, in these Cases, to bring it away immediately by the Feet; searching for them, as I have already rected, when they do not present themselves; by which the Mother will be prevented of a tedious Labour, the Child be often brought alive into the World, otherwise would hardly escape Death. And thus may suffice to be said of unnatural Labours; for by the Rule already given, a skilful Artist will know how to proceed in any other Posture in which the Child presents itself.

Sect. 7. How a Woman shall be deliver'd that has Twins which present themselves in different Postures.

WE have already spoken something of the Birth of Twins in the Chapter of natural Labour; for it is not an unnatural Labour barely to have Twins, provided they come in a right Posture to the Birth. when they shall present themselves in divers Postures they come properly under the Denomination of unnatural Labours: and if when one Child presents itself

ing Figure, it makes the Labour dangerous and unnatural, it must needs make it much more so, when there are several, and render it not only more painful to the Mother and Children, but the Operator also; for they are then so constrained and pressed, that they often trouble each other, and hinder both their Births, besides which, the Womb is then so fill'd with them, that the Operator can hardly introduce his Hand, without much violence, which he must do, if they are to be turn'd, and thrust back, to give them a better Position.

When a Woman is pregnant with two Children, that are present to the Birth together, the one being generally more forward than the other, and that's the Reason that but one is felt, and that many Times the Midwife knows not that there are Twins, till the first is born, that she is going to fetch away the After birth. In the fifth Chapter, wherein I treated of natural Labours, I shew'd how a Woman should be deliver'd of Twins, presenting themselves both right; and therefore, when I close this Chapter, of unnatural Labours, it remains, that I shew what ought to be done, when either both come wrong, or one of them only, for the most part it happens: The first generally comes right, and the second with the Feet forward, or in the worse Posture. In such a Case, the Birth of the first must be hasten'd, as much as possible, to make Way for the second, which is best brought away by the Feet, without endeavouring to place it right, even though it is somewhat inclining towards it, because it has been already tir'd and weaken'd by the Birth of the first, as its Mother, that there would be greater Danger of its Death, than likelihood of its coming out of the Womb that Way.

And if, when the first is born naturally, the second likewise offer its Head to the Birth, it would be best leaving Nature to finish what she has so well begun; and if Nature should be too slow in her Work, of those Things mention'd in the fourth Chapter to accelerate

accelerate the Birth, may be properly enough apply'd. And if, after that, the second Birth should be yet delay'd, let a Manual Operation be deferred no longer, but the Woman being properly placed, as has been before directed, let the Operator direct his Hand gently into the Womb to find the Feet, and so draw forth the second Child; which will be the more easily effected, because there is Way made sufficient by the Birth of the first, and if the Waters of this second Child be not broke, it often happens, yet intending to bring it away by the Feet, he need not scruple to break the Membranes with his Finger; for tho' when the Birth of a Child is left to the Operation of Nature, it is necessary that the Waters should break of themselves, yet when the Child is brought out of the Womb by Art, there is no Danger in breaking them; nay, on the contrary, it becomes necessary for without the Waters are broke, it would be almost impossible to turn the Child.

But herein principally lies the Care of the Operator, that he be not deceived, when either the Hands or Feet of both Children, offer themselves together to the Birth. In this Case he ought well to consider the Operation, whether they be joined together, or any other Way monstrous; and which Part belongs to one Child, and which to the other; that so they may be fetched out after the other, and not both together, as might be if it were not only consider'd, taking the right Foot of one, and the left Foot of the other, and so drawing them together, as if they both belong'd to one Body. Because there is a left and a right; by which Means it would be impossible ever to deliver them: But a skilful Operator will easily prevent this, if having found one or three Feet of several Children, presenting together in the Passage, and taking aside two of the forwardest, the Right and a Left, and sliding his Hand along the Back and Thighs up to the Twist, if forwards, or to the Groin, if backwards, he finds them both belong to one Body; of which being thus assured, he may begin

w. forth the nearest, without regarding which is
ngest or weakest, bigger or less, living or dead, hav-
first put a little aside that Part of the other Child,
ch offers to have the more way ; and so dispatch the
whenever it is, as soon as may be ; observing the
Rules, as if there were but one, that is, keeping
Breast and Face downwards, with every Circumstance
cted in that Section where the Child comes with it's
first ; and not fetch the Burden till the second Child
orn. And therefore when the Operator hath drawn
one Child, he must separate it from the Burden,
ing tied and cut the Navel-string, and then fetch the
er by the Feet, in the same Manner ; and afterwards
g away the After-burden with the two Strings, as
been before shewed. If the Children present any o-
Part than the Feet, the Operator may follow the
Method as is directed in the foregoing Section,
re the several unnatural Positions are fully treated of.

C H A P. VII.

Directions for Child bearing Women in their Lying in.

In the fourth, fifth and sixth Chapters, we have treat-
ed at large of Womens Labour, and how they may
be delivered both in natural and unnatural Labours :
ing therefore thus brought the good Woman to Bed ;
in this Chapter direct how she ought to be ordered
in Lying in.

I. Shewing how a Woman newly delivered ought to be ordered.

As soon as she is lain in her Bed, let her be placed
in it conveniently for Ease and Rest ; which she
is in great need of, to recover herself of the great
tue she underwent during her Travail ; and, that
may lie the more easily, let her Head and Body
be

be a little raised, that she may breathe more freely, and cleanse the better, especially of that Blood which comes away, that so it may not clod; which being tained, caused very great Pain.

Having thus placed her in her Bed, let her drink Draught of burnt white Wine, when you have first mixed therein a Dram of *Sperma Ceti*. The Herb *Vervain* is also a most singular Herb for a Woman in this Condition, boiling it in what she either eats or drinks, softening the Womb so exceedingly, that it will do it more good in two Days than any thing else you can give, will do in two Weeks, having no offensive Taste, though very pleasant Virtues. And this is no more than what she stands in Need of, for her lower Parts being greatly distended by the Birth of the Infant, it is good to endeavour the prevention of an Inflammation there. There be also outwardly applied, all over the Bottom of the Belly, and Privities, the following Anodine or Plasm: Take two Ounces of Oil of sweet Almonds, two or three new laid Eggs, Yolks and Whites, stir them together in an Earthen Pipkin, over hot Embers, it comes to the Consistence of a Poultice; which being spread upon a Cloth, must be applied to those Parts indifferently warm; having first taken away the Clousers, (which were put to her presently after her Delivery) and likewise such Clods of Blood as were there left. Let her lie on five or six Hours; and then renew it again as the Cause requires.

Great Care ought to be taken at first, that if her Body be very weak, she be not kept too hot, for Extreme Heat weakens Nature, and dissolves the Strength; whether she be weak or strong, be sure that no Cold Air come near at first; for Cold is an Enemy to the Spermatick Parts, and if it get into the Womb, it increases the After pains, causes Swelling in the Womb and hurts the Nerves. As to her Diet, let it be hot, let her eat but little at a time. Let her avoid the Cold for the three first Days, and longer, if she be weak.

her Labour weakens her Eyes exceedingly, by a Harmony between the Womb and them. Let her also avoid great Noises, Sadness and Trouble of Mind.

If the Womb be foul, which may be easily perceived by the Impurity of the Blood, (which will then either come away in Clots or Stinking; or if you suspect any of the After burden to be left behind, which may sometimes happen) make her a Drink of Featherfew, Mugwort, Penny-royal, and Mother of Thyme, boiled in white wine, and sweetened with Sugar.

Panada and new laid Eggs, is the best Meat for her first, of which she may eat often, not too much at a time. And let her use Cinnamon in all her Meats and Drinks; for it is a great Strengtheners to the Womb.

Let her stir as little as may be, till after the fifth, sixth, or seventh Day of her Delivery, if she be weak. And

let her talk as little as may be, for that weakens her.

If she goes not well to Stool, give a Clyster made on with the Decoction of Mallows, and a little brown Sugar.

When she hath lain in a Week, or something more, let her use such Things as close the Womb, of which Hoggras and Comfrey are very good, and to them may add a little Polipodium, for it will do her good, both Leaves and Roots being bruised.

Let
ain as
2. *How to remedy those Accidents which a Lying in Woman is subject to.*

THE first common and usual Accident that troubles Women in their Lying in, is After-pains, about the Cause whereof Physicians make no small Stir, some saying one thing to be the Cause, and some another: It is most certain, that they proceed from Cold and is contained in the Bowels, with which they are chilled after Labour, because there they have more to dilate, than when the Child was in the Womb, which they were compact, and also because the Nourishment,

ishment and Matter contained as well in them as in the Stomach, have been so confusedly agitated from Side to Side during the Pains of Labour, by the frequent Throes which always must compress the Belly, that they cannot be well digested, whence the Wind is afterwards generated; and by Consequence the Gripes which the Woman feels running into her Belly from Side to Side, according as the Wind moves more or less, and sometimes likewise from the Womb because of the Compression and Commotion, which the Bowels make: These being generally the Cause, let us now apply a suitable Remedy.

1. Boil an Egg soft, and pour out the Yolk of it, which mix a Spoonful of Cinnamon water, and let her drink it; and if you mix with it two Grains of Amber grease, it will be the better, and yet Vervain taken with any Thing she drinks, will be as effectual as the other.

2. Give the Lying in Woman, immediately after Delivery, Oyl of sweet Almonds, and Syrup of Maiden Hair mix'd together. Some prefer Oyl of Walnuts, provided it be made with Nuts that are very good, but tastes worse than the other at best. They will lenify the Inside of the Intestines by its Unctuousness, and by that Means bring away that which is contained in them more easily.

3. Take and boil Onions very well in water, stamp them with Oyl, and Cinnamon and Seed in Powder, spread them upon a Cloth, and apply them to the Region of the Womb.

4. Let her be careful to keep her Belly very hot, not to drink too cold; and if they prove very violent, hot Cloths from Time to Time must be laid to her Belly, or a Pancake fry'd with Walnut Oyl, may be applied to it without swathing her Belly too strait. And for better evacuating the Wind out of the Intestines, give her a Clyster, which may be repeated as often as Necessity requires.

5. Take Bay-berries, beat them to Powder, put the Powder upon a Chaffin-dish of Coals, and let her receive the Smoak of them up her Privities.

6. Take Tar and Barrows Grease, of each an equal Quantity, boil them together, and whilst it is boiling, add a little Pidgeons Dung to it. Spread some of this upon a Linnen Cloth, and apply it to the Reins of the Back of her that is troubled with After Pains, and it will give her speedy Ease.

Lastly, Let her take half a Dram of Bay berries, beaten into Powder, in a Draught of Muscadell, or Tent.

II. Another Accident to which Women in Child-bed are subject, is the Hemorrhoids, or Piles, occasioned through their great Straining, in bringing the Child into the World. To cure this,

1. Let her be let Blood in the Vein Saphæna.
2. Let her use Polypodium in her Meat and Drink bruised and boiled.
3. Take an Onion, and having made a Hole in the middle of it, fill it full of Oyl; roast it, and having bruised it all together, apply it to the Fundament.
4. Take a dozen of Snails without Shells, if you can get them, or else so many Shell-snails, and pull them out; and having bruised them with a little Oyl, apply them warm to the Fundament.
5. Take as many Wood-lice as you can get, bruise them; and having mixed them with a little Oyl, apply warm as before.
6. If she go well to Stool, let her take an Ounce of Cassia Fistula, drawn at Night going to Bed, she need no Change of Diet after.

III. Retention of the Menstrues is another Accident happening to Women in Child-bed; and which is of so dangerous a Consequence, that if not timely remedied, proves Mortal. Where this happens.

1. Let the Woman take such Medicines as strongly provoke the Terms, and such are Dittany, Betony, Penny Royal, Savory, Feverfew, Centaury, Juniper-berries, Priony Roots,

2. Let her take two or three Spoonfuls of Briony water every Morning.

3. Gentian-roots, beaten into Powder, and a Dram of them taken every Morning in White-wine is an extraordinary Remedy.

4. The Roots of *Birhtwort*, either long or round so used and taken as the former, is very good.

5. Take twelve Piony Seeds, and beat them into very fine Powder, and let her drink them in a Draught of hot *Cardus* Posset Drink; and let her sweat after it. And if this last Medicine don't bring them down the first Time she takes it, let her take as much more three Hours after, and it seldom fails.

IV. Over flowing of the Menstrues is another Accident incident to Child-bed Women.

1. The Shepherd's Purse, either boiled in any convenient Liquor, or dried and beaten into Powder, and will be an admirable Remedy to stop them; this being especially appropriated to the Privities.

2. The Flowers and Leaves of Brambles, or either of them, being dried, and beaten into a Powder, and a Dram of them taken every Morning in a Spoonful of Red wine, or in a Decoction of the Leaves of the same (which perhaps is much better) is an admirable Remedy for the immoderate Flowing of Terms in Women.

V. Excoriations, Bruise, and Rents of the lower Part of the Womb, are often occasioned by the violent Distention and Separation of the four Caruncles in a Woman's Labour. For the healing whereof,

As soon as the Woman is laid, if there be only simple Contusions and Excoriations, let the Anodine Cataplasma formerly directed, be applied to the lower Parts to ease the Pain, made of the Yolks and Whites of new laid Eggs, and Oyl of Roses boiled a little over warm Embers continually stirring it till it be equally mixed, and then spread upon fine Cloth, it must be applied very warm to the bearing place for 5 or 6 Hours; and when it is taken away lay some fine Rags dipped in Oyl of *St. John's-wort*.

on each side of the Bearing Place, or let the Part excoriated be anointed with Oyl of St. John's wort, twice or thrice a Day, also foment the Parts with Barley water and Honey of Roses, to cleanse them from the Excrements which pass. And when the Woman makes Water, let them be defended with fine Rags, and thereby hinder the Urine from causing Smart and Pains.

IV. The Curdling and Clotting of the Milk is another Accident that often happens to Women in Childbed: For in the Beginning of Child bed, the Woman's Milk is not putrified, because of the great Commotions her Body suffered during her Labour, which affected all the Parts, and it is then mixed with many other Humours. Now this Clotting of the Milk does for the most part proceed from the Breasts not being fully drawn; and that either because she hath too much Milk, and that the Infant is too small and weak to suck at all; or because she doth not desire to be a Nurse, for the Milk in those Cases remaining in the Breasts after Conception, without being drawn, looseth the Sweetness and the Balsamick Quality it had, and by reason of the stay it acquiesces, and the too long Stay it makes there, it sours, curdles, and clots; in like Manner as we see when put into ordinary Milk turns it into Curds: This Curdling of the Milk may be also caused by having taken a great Cold, and not keeping the Breasts well covered.

But from what Causes soever this Curdling of the Milk proceeds, the most certain Remedy is, speedily to draw the Breasts until they are emptied and dried. But in regard to the Infant, by reason of its Weakness, cannot draw strong enough, the Woman being hard marked when her Milk is curdled; it will be most proper to get another Woman to draw her Breasts until the Milk comes freely, and then she may give her Child suck. And that she may not afterwards be troubled with a Supplurage of Milk, she must eat such Diet as gives but little Nourishment, and that she keep her Body open.

But if the Case be such, that the Woman neither can nor will be a Nurse, 'tis then necessary to apply other Remedies for the Curing this Distemper. For then it will be the best not to draw her Breasts, for that will be the Way to bring more Milk into them; which in this Case must by all Means be prevented: For which Purpose it will be necessary to empty the Body by bleeding in the Arm; Besides which, let the Humours be drawn down by strong Clysters, and bleeding in the Foot, nor will it be amiss to purge gently: And to digest, resolve and dissipate the curdled Milk, apply the Cataplasme of pure Honey, or that of the four Brains boiling in a Decoction of Sage, Milk, Smallage and Fennel mixing with it Oyl of Cammomile, with which Oyl let the Breasts be well anointed. This following Liniment is also good to scatter and dissipate the Milk.

A Liniment to scatter and dissipate the Milk.

That the Milk flowing back to the Breasts, may without Offence be dissipated, you must use this Ointment:

Take pure Wax, two Ounces; of Linseed Oyl half a Pound; when the Wax is melted, let the Liniment be made, wherein Linnen Cloths must be dipped, and according to their Largeness be lain upon the Breasts and when it shall be discussed, and pained no more, let other Linnen Cloths be dipped in the distilled Water of Acorns, and put upon them.

Note. That the Cloths dipped in the distilled Water of Acorns, must be used only by those that cannot nurse their own Children; but if a Swelling in the Breasts of them which give suck do arise from Abundance of Milk, and threaten an Inflammation, let them use the former Ointment, but abstain from using the distilled Water of Acorns.

C H A P. VIII.

Directions for Nurses, in ordering New born Children.

HAVING in the former Chapter shewn how the lying-in Woman should be ordered, it is now high Time to take Care of the Infant: To whom, the first Service that should be performed for it, is the Cutting of the Navel string, of which I have spoked at large before, Page 67.

Q. 1. What is to be done to the New-born Infant, after Cutting the Navel string.

WHEN the Child's Navel string hath been cut according to the Rules before prescribed, let the Midwife presently cleanse it from the Excrements and all it brings into the World with it: of which some are within the Body, as the Urine in the Bladder, and the Excrements found in the Guts; and others without, which are thick, and whitish, and clammy, proceeding from the Sliminess of the Waters: There are Children sometimes so covered all over with this, that they would say, they were rubbed over with soft Cheese, and some Women are of so easy a Belief, that they really think it so; because they had eaten some while they were with Child. From these Excrements let the Child be cleansed with Wine and Water a little warmed, washing every Part of the Body therewith, but chiefly the Head, because of the Hair, also the Folds of the Groins, Ampits, and the Cods or Privities; which Parts must gently be cleansed with a Linnen Rag, or a soft Sponge dipped in this luke-warm Wine. If this clammy or viscid Excrement stick so close that it will not be so easily washed off from those Places, it may be fetch'd off with Oyl of Sweet Almonds, or a little fresh Butter melted with Wine, and afterwards well dried off: She must make Tents of fine Rags, and wetting them in this

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Liquor

Liquor therewith unstop the Ears and Nostrils, but for the Eyes, wipe them only with a dry soft Rag, not dipping it in the Wine lest it should make them smart.

The Child being thus washed and cleansed from its native Blood and Impurities, which attended it into the World, it must in the next Place be searched to see whether all Things be right about it, and that there be no Fault or Dislocation; whether its Nose be strait, or its Tongue be tied; or whether there be any Bruise or Tumour of the Head, or whether the Mold be not overgrown; also whether the *Strotum* (in case it be a Boy) be not blown up and swelled; and in short, whether it has suffered any Violence by its birth in any part of its Body, and whether all the Parts be well and duly shaped, that so suitable Remedies may be applied, if any Thing be not found right. Nor is it enough to see that all is right without, and that the Outside of the Body be cleansed, but she must chiefly observe whether it discharges the Excrements retained within, and whether the Passages are open, for some have been born without having them perforated; therefore let her examine whether the Conduits of the Urine and Stool be clear: For want of which some have died, not being able to void their Excrements, because timely Care was not taken at first: As to the Urine, all Children, as well Males as Females, do make Water as soon as they are born if they can, especially when they feel the Heat of the Fire, and sometimes also the Excrements, but not so soon as the Urine. If the Infant does not Ordeur in the first Day, then put up into its Fundament a small Suppository, to stir it up to be discharged, that it may not cause painful Gripes, by remaining so long in its Belly. sugar'd Almond may be proper for this Purpose, anointed over with a little boiled Honey, or else a small Piece of Castile-soap, rubbed with fresh Butter, may also give the Child to this Purpose, a little Syrup of Roses or Violets at the Mouth, mixed with some Oyl

weet Almonds drawn without Fire, anointing the Belly
so with the same Oyl, or a little fresh Butter,

The Midwife having thus washed and cleansed the
child, according to the beforementioned Directions, let
her begin to swaddle it in Swathing cloaths; and when
she dresses the Head, let her put small Rags behind the
ears to dry up the Filth, which usually engenders there,
and so let her do also the Folds of the Arm-pits and
groins, and so swathe it, having wrapped it up warm
Beds and Blankets, which there is scarce any Woman
foolish, but knows well enough how to do, only let
her give them this Caution, that she swathe not the
child too strait in its Blankets, especially about the
chest and Stomach, that it breath the more freely,
and not be forced to vomit up the Milk it sucks, be-
cause the Stomach cannot be sufficiently extended to
contain it. Therefore let its Arms and Legs be wrapped
in its Bed, stretched and strait, and swathed to keep
them so, viz. The Arms along its Sides, and its Legs
nearly both together, with a little of the Bed between
them, that they may not be galled by rubbing each
other. Then let the Head be kept steady and straight,
with a Stay fastened on each Side the Blanket; and
then wrap the Child up in Mantles and Blankets to
keep it warm; Let none think this of Swathing the In-
fant is needless to set down, for it is necessary it should
thus swaddled to give its little Body a strait Figure,
which is most decent and proper for a Man, and to ac-
commodate him to keep upon his Feet, which otherwise
it would go upon All-four, as most other Animals do.

C H A P. IX.

Of the Indispositions of New born Infants, with suitable Remedies for each.

IN New-born Children there are so many Distempers they are subject to, that daily Experience shews us there are not above half the Children that are born which live till they are three Years old; which is occasioned as well because of the Tenderness of their Bodies as the Feebleness of their Age, which hinders them from expressing the Incommodities they labour under any otherwise than by their Cries. The Business of this Chapter therefore shall be to discover the Indisposition to which they are subject, with the Remedies proper for them.

Sect. 1. Of Gripes and Pains in the Belly in young Children

THIS I mention first, as 'tis often the first and most common Distemper which happens to little Infants after their Birth; many Children being so troubled are pained therewith, that it causes them to cry Night and Day, and at the last to die of it. The Cause of this for the most Part comes from the sudden Change of the Nourishment; and having always received it from the umbilical Vessels whilst in their Mother's Womb, they come on a sudden to change not only the Manner of receiving it, but the Nature and Quality of what they receive; as soon as they are born; for instead of petrified Blood only, which was convey'd to them by Means of the Umbilical Vein, they are now obliged to be nourished with their Mother's Breast Milk; which they suck with their Mouths, and from which are ingendered many Humours, causing Gripes and Pains, and that not only because it is not pure as the Blood with which it was nourish'd in the Womb, but because the Stomach and

testi-

Infestines cannot yet make a good Digestion, being unaccustomed to it. It is also caused sometimes by a rough Flegm, and sometimes by the Worms, for Physicians affirm that Worms have been bred in Children, even in their Mother's Belly.

The Remedy therefore must be suited according to the Cause; if it proceeds from the too sudden Changes of Nourishment; the Remedy must be to forbear giving the Child suck for some days, lest the Milk being mixed with Flegm, which is then in the Stomach corrupt; and at first it must suck but little till it be accustomed to digest it. If it be the Excrements in the Intestines, which by their long stay increaseth these Pains, give them at the Mouth a little Oyl of sweet Almonds, and Syrup of Roses: If it be Worms, lay a Cloth dipped in Oyl of Wormwood, mixed with Ox gall, upon the Belly; for a small Cataplasm mixed with the Powder of Rue, Wormwood Coloquintida, Aloes, and the Seeds of Citron incorporated with Ox gall, and the Powder of Lupines. Or give it Oyl of sweet Almonds, with Sugar candy, and a Scruple of Anniseeds. This purgeth New-born Babes from green Choller and stinking Flegm; and if it be given with Sugar pap, it allays the cramping Pains of the Belly. Also anoint the Belly, with Oyl of Dill, or lay Pellitory stamp't with Oyl of Camomile to the Belly.

Sect. 9. Of Weakness in New-born Infants.

WEAKNESS is an Accident that many Children bring into the World along with them, and is of occasion'd by the Labour of the Mother; by the Violence and Length whereof they suffer so much, that they are born with so much Weakness, that 'tis many Times difficult to know whether they are alive or dead, the Body appearing so senseless, and their Face so blue and cold, that they seem to be quite choaked: and even after some Hours, their shewing any Signs of Life, is attended

attended with so much Weakness, that it looks like a Return from Death, and that they are still upon the Borders of this Kingdom.

In this Case the best way to help the Infant, is to lay him speedily in a warm Bed and Blanket, and carry him to the Fire, and then let the Midwife sup a little Wine and spout it into its Mouth, repeating it often if there be Occasion. Let her apply Linnen to the Breast and Belly dipped in Wine; and let the Face be uncovered, that he may breathe the more freely, also let the Midwife keep its Mouth a little open, cleanse the Nostriks with small Linnen Tents dipt in White wine, that so he may receive the Smell of it; and let her chafe every Part of his Body well with warm Cloths, to bring back the Blood and Spirits which being retired inwards thro' Weakness oft puts him in Danger of being choaked. By the Application of these Means the Infant will sensibly recover Strength, and begin to stir his Limbs by Degrees; and at length to cry, which tho' it be but weakly at first, yet afterwards as he breaths more freely, will cry stronger and stronger.

Sect. 3. Of the Fundament being closed up in a New-born Infant.

ANother Effect that New-born Infants are liable to is, to have their Fundament closed up, by Means whereof they can neither evacuate the new Excrement engender'd by the Milk they suck nor that which was amassed in their Intestines, whilst in their Mother's Belly, which is certainly Mortal, without a speedy Remedy. There have been some Female Children, who have had their Fundament closed, and yet have voided the Excrement of the Guts, by an Orifice which Nature to supply that Defect, had made within the Neck of the Womb.

For the Cure or Remedy of this, we must take Notice that the Fundament is closed two Ways. Either by

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gle Skin, through which one may discover some black and blue Marks proceeding from the Excrements retained; which if one touch with the Finger, there is felt a stiffness within; and thereabouts it ought to be pierc'd; else it is stopped up by a thick fleshy Substance, in such Sort, that there appear nothing without, by which the true Situation may be known. When there is nothing but the single Skin which makes the Closure, Operation is very easy, and the Children may do very well; then an Apertion or Opening may be made with a small Incision Knife, cross ways, that it may the better receive a round Form, and that the Place may not afterwards grow together; taking great care not to prejudge the Sphincter or Muscle of the Rectum. The Incision being thus made, the Excrements will certainly have issue. But if by Reason of their long Stay in the Belly they are become so dry, that they can't void them, then a small Clyster be given, to moisten and bring them away; afterwards put a Linnen Tent into the new made Fundament, which at first had been anointed with Honey of Roses, and towards the End with a drying Cicatrizing Ointment, such as Unguentum Album, or Pomix, observing to cleanse the Infant of his Excrements dry it again as soon, and as often as he evacuate; and so the Apertion may be prevented from turning into a malignant Ulcer.

But now if the Fundament be stopped up in such manner that neither Mark nor Appearance can be either seen or felt, then the Operation is much more difficult even when it is done, the Danger is much more of the Infant's escaping it. And therefore if it be a Female, and that it sends forth its Excrements by the Way we mentioned before 'tis better not to meddle, then endeavouring to remedy an Inconvenience, run an unnecessary Hazard of the Infant's Death. But when there is a Vent for the Excrements, without which Death is unavoidable, there the Operation is justifiable.

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The Operation in this Case must be thus: Let the Operator, with a small Incision Knife that hath but one Edge enter into the void Place, and turning the Back it upwards within half a Finger's breadth of the Child's Rump, which is the Place where he will certainly find the Intestine, let him thrust it so forward, that it may open enough to give free Vent to the Matters there contained, being especially careful of the Sphincter; after which let the Wound be dressed according to the Method above directed.

Sect. 5. Of the Thrush or Ulcers in the Mouth of Infant.

THE Thrush is a Distemper that Infants are very often subject to: And it arises from bad Milk, from foul Humours in the Stomach; for sometimes there be no ill Quality in the Milk itself, yet it may corrupt in the Child's Stomach, because of its Weakness, for some other Indisposition, in which acquiring an acrimony, instead of being well digested, there arises thence biting Vapours, which forming a thick Viscosity do thereby produce this Distemper.

It is often difficult, as Physicians tell us, because seated in hot and moist Places, where the Putrefaction easily augmented, and for that the Remedies supplied cannot lodge there, being soon wash'd away with spit. But if they arise from too hot a Quality in the Nurse's Milk, Care must be taken to temper and cool it, prescribing her cool Diet; bleeding and purging her, if there be Occasion.

Take Lentils wash'd, powder them, and lay it on the Child's Gums. Or, rake Melium in Flower half an Ounce, and with Oyl of Roses make a Liniment. wash the Child's Mouth with Barley, and Plantane water and Honey of Roses, or Syrup of dry Roses, mixing them a little Verjuice, or Juice of Lemons, as we use to loosen and cleanse the vicious Humours, which clear

the Inside of the Child's Mouth, as to cool those Parts, which are already over heated. This may be done by means of a small fine Rag, fastened to the End of a little stick, and dipped therein, wherein the Ulcers may be gently rubbed, being careful not to put the Child to too much Pain, lest an Inflammation make the distemper worse: the Child's Body must also be kept open, that the Humours being carried to the lower Parts, the Vapours may not ascend, as 'tis usual for them to do, when the Body is costive, and the Excrements too long retained. If the Ulcers appear malignant, let such Remedies be used as may do their Work speedily, that the evil Qualities that cause them being thereby instantly corrected, their Malignity may be thereby prevented: And in this Case touch the Ulcers with Plantane water sharpen'd with Spirits of Violets; for the Remedy must be made sharp, according to the Malignity of the Distemper. It will not be unnecessary to purge these ill Humours out of the whole Habit of the Child, by giving half an Ounce of Succory, with Rhubarb.

6. *Of Pains in the Ears, Inflammation, Moisture, &c.*

THE Brain in Infants is very moist, and hath many Excrements which Nature cannot send out at its proper Passages: They get often to the Ears, and there cause Pains, Flux of Blood, with Inflammation, and sometimes with Pain. And in Children is hard to be known, having no other Way to make it known, but by crying; you will also perceive them ready to feel the Ears themselves, but will not let the other touch them, if they could help it; and sometimes you may see the Parts about the Ears to be very red. These if let alone, are of dangerous Consequence, because they may bring forth Watching and Epilepsy; for Moisture breeds Worms there, and souls the spongy Matter, and by Degrees incurable Deafness.

To

To prevent all these ill Consequences, allay the Pain with all convenient Speed, but have a Care of using strong Remedies. Therefore only use warm Milk about the Ears, with the Decoction of Poppy tops, or Oil of Violets. To take away the Moisture, use Honey of Rose and let Aqua Mellis be dropt into the Ears. Or, take Virgin's Honey half an Ounce, red Wine two Ounces, Aloë, Saffron, Petre Salt, each a Dram; mix them and drop in the Fire. Or drop in Hempseed Oil with a little Wine.

Sect. 7. Of Redness and Inflammation of the Buttocks, Groin, and Thighs of a young Child.

IF there be not great care taken to change and wash the Child's Beds, as soon as they are fouled with Excrements, and to keep the Child very clean, their crimony will be sure to cause Redness, and beget a Swelling in the Buttocks, Groin, and Thigh of the Child, which by Reason of the Pain, will afterwards be subject to Inflammation, which follows the sooner, thro' the Delicacy and Tenderneſs of their Skin, from which the outward Skin of the Body is, in a short Time separated and worn away.

The Remedy of this is two fold; that is to say, first To keep the Child cleanly; and, in the second Place, to take off the Sharpness of its urine. As to keeping it cleanly, she must be a sorry Nurse that needs to be taught how to do it; for if she lets it but have dry, clean, and warm Beds and Clouts, as often and as soon as it has foul'd and wet them, either by its Urine or Excrements, it will be sufficient. And as to the second, the taking off the Sharpness of the Child's Urine, that must be done by the Nurse's keeping a cooling Diet, that her Milk may be of the same Quality, and therefore she ought to abstain from all Things that may heat it. But, besides these, cooling and drying Remedies are requisite to be applied to the inflamed Parts: Therefore let the Parts be bathed with Plantane water, with a fourth Part of Lime-water added.

each Time the Child's Excrements are wiped off; if the Pain be very great, let it only be fomented with luke-warm Milk. The Powder of a Poft to dry it, a little Mill dust strewed upon the Parts affected, may be proper enough, and it is used by several Women. *Unguentum Album*, or, *Diapampholigos*, spread upon a small Rag, in Form of a Plaster, will not be amiss. the chief Thing must be the Nurse's taking great care to wrap the inflamed Parts with fine Rags, when she opens the Child, that those Parts may not be gathered and pained by rubbing them together.

Sect. 8. *Of Vomiting in young Children.*

Vomiting in Children proceeds sometimes from too much Milk, and sometimes from bad Milk, and is also from a moist loose Stomach; for as Dryness retains, looseness lets go: This is, for the most Part, without danger in Children, and they that vomit from their birth, are the lustiest; for the Stomach not being used to Meat, Milk being taken too much, Crudities are easily raised, or the Milk is corrupted, and it's better to vomit up, than to keep them in: But if Vomiting last long, it will cause an Atrophy, or Consumption, for want of Nourishment.

To remedy this, if it be from too much Milk, which you may know from the Child's being better after Vomiting, give it less. If it be from corrupted Milk, that which is vomited is Yellow and Green, or otherwise ill-colored, and stinking: In this Case, mend the Milk, as has been shewed before: Cleanse the Child with Honey of Roses, and strengthen its Stomach with Syrup of Marshmallows and Quinces made into an Electuary. If the Humors be hot and sharp, give the Syrup of Pomegranates, and Coral; and apply to the Belly the Plaster of Venice, the Stomach Cerot, or Bread dipt in hot Wine.

Or

Or, Take Oyl of Mastic, Quinces, Mints Wormwood each half an Ounce; of Nutmegs by Expression, half a Dram, chymical Oyl of Mints, three Drops, Coriander hath an occult Propriety to prevent Vomiting, and therefore hung about their Necks.

SECT. 9. Of breeding Teeth in young Children.

THIS is a very great, and yet necessary Evil in Children, having Variety of Symptoms join'd with it: They begin to come forth, not all at a Time, but one after another, about the sixth and seventh Month, the Fore-teeth coming first, then the Eye-teeth, and last all the Grinders; the Eye teeth cause more Pain to a Child than any of the rest, because they have a very deep Root, and a small Nerve, which hath Communication with that which makes the Eye move. In the breeding of their Teeth, first they feel an itching in their Gums, then they are pierced as with a Needle, and prick the sharp Bones; whence proceed great Pains, Watching, and Inflammation of the Gums, Fever, Looseness, Convulsions, especially when they breed their Teeth.

The Signs when Children breed their Teeth are these: 1. First, it is known by their Time, which is usually about the seventh Month. 2. Their Gums are swelled, then put their Fingers in their Mouth to rub them, whence Moisture distils down into the Mouth, because of the Pain they feel there. 3. They hold the Nurse faster than before. 4. The Gum is White where the Tooth begins to come, and the Nurse in giving suck, finds the Mouth hotter; and that they are much changed, crying every Moment and cannot sleep, or eat very little at a Time. The Fever that follows the coming of Teeth, comes from cholerick Humours inflamed by Watching, Pain, and Heat. And the longer they are breeding the more dangerous it is; so that many of the breeding of them, die of Fevers and Convulsions.

For Remedy, two Things are to be regarded; One is to preserve the Child from the evil Accidents that may befall it by Reason of the great Pain. The other, to assist as much as may be the cutting of the Teeth, when they can hardly cut the Gums themselves.

For the first of these, i. e. the preventing these Accidents to the Child, the Nurse ought to take good Care to keep a good Diet, and use all Things that may cool and temper her Milk; that so a Fever may not follow the Pain of the Teeth: And to prevent the Humour from falling too much upon the inflamed Gums, let the Child's Belly be kept always loose, by gentle Clysters, and be bound, though oftentimes there is no Need of it, because they are at those Times usually troubled with a Looseness; and yet, for all that, Clysters may be improper neither.

As to the other, which is to assist in the Cutting of the Teeth, that the Nurse must do from Time to Time, mashing and loosening them, by rubbing them with her finger dipt in Butter or Honey; or let the Child have a Virgin's Wax candle to chew upon. Or, anoint the Gums with the Mucilage of Quince made with Mallow Water, or with the Brains of a Mare: also foment the Gums with a Decoction of *Althaea*, and Camomile-seeds and Dill, or with the Juice of Mallows and Butter. If the Gums are inflamed, add Juice of Marsh-mallows and Lettuce. I have already said, the Nurse ought to keep a temperate Diet; I will now add, Barley broth, Water gruel, raw Eggs, Prunes, Lettuce and Endive are very good for her; but let her avoid salt, sharp, biting, and peppered Meats and Wine.

10. *Of the Flux of the Belly, or Looseness in Infants.*

This is very common for Infants to have a Flux of the Belly, or Looseness, especially upon the least Indisposition; nor is it to be wondered at seeing their natural Moistness

Moistness contributed so much thereto; and if it be extraordinary violent, such are in better Store of Health than those that are bound. This Flux, if violent, proceeds from divers Causes; as, 1. From breeding of Teeth, and is then commonly attended with a Fever, which concoction is hindered, and the Nourishment corrupted. 2. From Watching 3. From Pain. 4. From stirring up the Humours by a Fever. 5. When they eat or drink too much in a Fever: Sometimes they have Flux without breeding of Teeth, from outward Cold to the Guts or Stomach, that obstructs Concoction. If it be from Teeth, it is easily known, for the Signs in breeding of Teeth will discover it. If it be from external Cold there are Signs of other causes. If from a Humour flowing from the Head, there are Signs of a catarrh, and the Excrements are frothy. If crude and raw Humours are voided, there is Wind, Belching and flegmatick Excrements. If they be yellow, green, and stink, the Flux is from a hot and sharp Humour. It is best in breeding of Teeth, when the Belly is loose, as I have said before. But if it be too violent, and you are afraid it may end in a Consumption, it must be stopt, and if the Excrements that are voided be black, attended with a Fever, it is very bad.

The Remedy in this case, has a principal Respect to the Nurse; and the condition of the Milk must chiefly be observed: The Nurse must be cautioned that she eat no green Fruit, nor Things of a hard concoction. If the child suck not, remove the Flux with Purges, such as leave a bloody Quality behind them, as Syrup of Marsh-mallows, Honey of Roses, or a clyster. Take the Decoction of Millium Mirabolans each two or three Quinces: with an Ounce or two of Syrup of Roses make a clyster. For cleansing, if it proceed from a hot cause, give Syrup of dried Roses, Quinces, Myrtles, Coral, Mastich, Hartshorn, red Roses, or Powder of Myrtles, with a little Safran of Draconis, Also anoint with Oil of Roses, Myrtles,

each two Drams, with Oil of Myrtles and Wax, make an Ointment. Or, take red Roses, Moulin, each a handful, Cyprus Roots, two Drams; make a Bag, boil in red Wine, and apply it to the Belly; Or, use the Butter of Bread, or Stomach Ointment. If the Cause be cold, and Excrements white, give Syrup of Mastich, Quinces, with Mint water. Use outwardly Mints, Mastich, Cummin; or, Take Rose Seeds an Ounce, Cummin, Aniseeds, each two Drams; with Oil of Marjoram, Wormwood, and Wax, make an Ointment.

ect. 11. Of the Epilepsy and Convulsions in Children.

THIS is a Distemper that is the Death of many young Children, and proceeds from the Brain first, as the Humours are bred in the Brain that cause it, either from the Parents, or from Vapours, or bad Humours, which twitch the Membranes of the Brain; it is also sometimes caused from other Distempers, and from bad Diet; likewise the Tooth ach, when the Brain consents, causes it and so does a sudden Fright. As to the Distemper it is manifest, and well enough known where it is; as to the Cause whence it comes, you may know by the Signs of the Disease, whether it comes from bad milk, Worms, or Teeth; If these are all absent, it is certain the Brain is first affected; If it comes with Small-pox or Measles, it ceaseth when they come forth, if Nature be strong enough.

The Remedy of this grievous and often mortal Distemper, give the following Powder to a Child, to prevent as soon as it is born: Take male Peony-roots, gathered in the Decrease of the Moon, a scruple, with Leaf-gall, make a Powder. Or, take Peony-roots a Dram, Clove Seeds, Mistletoe of the Oak, Elkes hoof, Man's Urine, Amber, each a Scruple; Musk, two Grains; make a Powder. The best Part of the Cure is taking care of the Nurse's Diet, which must not be disorderly in any Means. If it be from corrupt Milk, provoke

a Vomit; to do which, hold down the Tongue, and put a Quill dipt in sweet Almonds down the Throat. If it comes from Worms, give Things that will kill the Worms, as you will be directed in the following Section. If there be a Fever, respect that also, and give Coral Smaragd, and Elkes hoof. In the Fit give Epileptic Water, as Lavender-water, and rub with Oil of Amber, or hang a Piony-root Elkes hoof, Smaragd about the Neck.

As to a Convulsion, it is when the Brain labours to cast out that which troubles it: The Matter is in the Marrow of the Back, and Fountain of the Nerves, it is a stubborn Disease, and often kills.

For Remedy whereof, in the Fit wash the Body especially the Back bone, with Decoction of Althea Lilly-Roots, Piony and Camomile flowers, and anoint it with Man's and Goose Grease, Oil of Worms, Oil of Lillies, Foxes, Turpentine, Mastich, Storax Colamini. The Sun flower is also very good, boiled in Water, wash the Child.

Sect. 12. Of the Worms in young Children.

Several Physicians have observed, that Children have had Worms even in their Mother's Belly, and have voided them after they were born; but they are not so common: The Truth is, Worms generally speaking, are bred by mixing Milk with other Meats, in warm and moist Constitutions; and from sweet Meats, and Summer-Fruits, both which Worms love: As to the Form, it is divers; But they are generally round, some long, or broad and little, and they are known to be in a Body where there is excessive crying, gnashing of Teeth, troublesome Sleeping, sinking Breath, much Spirit; also a dry Cough, Loathings, Vomiting, Hiccup, want of Appetite, or too much Thirst, the Belly swelled, or bound or too loose, the Urine thick and white, coming away with Pain, when the Belly is

empty, and the Worms want Food: There is also a cold Sweat over the Face and a high Colour, and then sudden Paleness; and sometimes a Fever and Convulsion, which ceaseth presently: but all these are Signs of round Worms rather than flat; and these long round Worms are the worst, and sometimes have eaten through the Guts and Belly; with a Fever these are very dangerous: Those that are of a white Colour are better than those of other Colours.

As to the Remedy: I shall first offer something by Way of Preservation; it being better to prevent the Breeding of Worms, than to expel them after they are bred: The Way to prevent the breeding of them is, by eating Meats of good Juice, with Oranges and Pomegranates, and avoiding all Sorts of sweat, fat and stinky Meats, Flesh, Milk, and Summer Fruits, and to drink Wine with Scurry grass and Sorrel water in it, and with Powder of Hart's horn. And let the Belly be kept close, with Clysters for Children; or give the Decoction of Sebestines before the Meat, or of Wormwood and Scordium, but Children will not take Things that are bitter; therefore take Grass water, and Juice of Lemons or Citron, or a Drop or two of Spirit of Vitriol.

For Cure; when you know that the Child has the Worms, kill and repel them with Powder of Coralline, Wormseed, Hartshorn, or eight Grains of Mercurius Dulcis; infuse them a Night in Grass-water, and cast away the Substance of the Mercury, and give the Water. Or Take Wormseed 2 Drams, Coralline Hartshorn prepar'd each a Dram; Roots of Piony, Dittany, Magistery of Coral, each a Scruple; make a Powder; give the Essence of Peach flowers, or the Decoction of Fern water, half an Ounce or an Ounce. If there be a Fever with the Worms (as it sometimes happens) then use Juice of Lemons, Pomegranates, Oranges, Vinegar, Hartshorn, Bezoar, Confection of Hyacinth: Or this following Potion: Take Grass water, Syrup of

of Juice of Citrons, an Ounce; of Violet, half Ounce; Spirit of Vitriol two Drops, give two Spoonfuls. Or, take Raisins ten, Figs seven, boil them in Water; take of it four Ounces, add Sugar an Ounce and half; make a Clyster, and give it the Child. It is best to use Variety, that the Worms may not be too familiar with one. If you can get the Child to take bitter Things will be best at the Mouth, but apply the Fundament those that are Sweet: And therefore Clyster of sweet Milk will be proper. Also apply Pea leaves to the Navel, bruised, for a Cataplasm; of Gall, Wormwood, Gith, Century, Wormseed and Wall half an Ounce; make an Ointment. Or, Take half an Ounce of Treacle, mix it with Juice of Wormwood and apply it to the Navel.

The End of the First Part.

The Compleat and Experienc'd

M I D W I F E.

P A R T II.

Containing Proper and Safe REMEDIES
for the Curing of all those Distempers that
are Peculiar to the Female Sex: And espe-
cially those that are any Obstruction to the
Bearing of Children.

HA V I N G finished the First Part of this Book,
and therein I hope amply make good my Pro-
mise to the Reader; I am now come to treat
the Distempers peculiar to the Female Sex. In-
sh it is not my Design so to enlarge as to treat of
the Distempers they are incident to, but those
to which they are most subject when in a Breed-
Condition, and those that keep them from being
For each of which Distempers I have laid down
proper and safe Remedies, as with the Divine
ing may be sufficient to repel them. And since as
nght all the Diseases to which Human Nature is
et, there is none that more diametrically opposes
very End of our Creation, and the Design of
re in the Formation of different Sexes, and the
er thereby given us for the Work of Generation
that of Sterility or Barrenness, which, where it
F pre-

prevails, render the most accomplished Midwife but useless Person, and destroys the Design of our Book. I think therefore Barrenness is an Affect that deserves our first Consideration.

C H A P. I.

Of Barrenness; its several Kinds, with proper Remedies against it; and the Signs of Insufficiency, both in Men and Women.

Sect. 1. *Of Barrenness in General.*

AS there is no general Rule but will admit of some Exception, so this first Chapter seems to be an Exception against this second Part; for though I have promised to treat herein only of Diseases peculiar to Female Sex, yet this Chapter will engage me to speak of a Defect in Men, Barrenness being an Affect incident to them also; and therefore it is so necessary to be handled with Respect to Men, as well as Women, that without treating of it so, I shall not be able to manage good the old Proverb, of *setting the Saddle on the wrong Horse.*

Having premised this, and thereby anticipated Objection, I shall now proceed to the Subject matter of this Chapter, which is Barrenness.

Barrenness is either Natural or Accidental.

Natural Barrenness is, when a Woman is barren though the Instruments of Generation are perfect in herself and Husband, and no preposterous or diabolical Course used to Cause it; and neither Age nor Disease nor any natural Defect hindering, and yet the Woman remains naturally barren and conceives not.

Now this may proceed from a natural Cause, for the Man and Woman be of one Complexion, seldom have Children; and the Reason is clear

The Universal Course of Nature being formed by the Almighty of a Composition of Contraries, cannot be increased by a Composition of Likes: And therefore if the Constitution of the Woman be hot and dry, as well as of the Man, there can be no Conception. And if on the contrary, the Man should be of a cold and moist Constitution as well as the Woman, the Effect would be the same. And this Barrenness is purely Natural: The only way to help it is, for People before they marry to observe each others Constitution and Complexions, if they design to have Children: If their Complexions and Constitutions be alike, they are not fit to come together: For the discordant Nature make the only Harmony in the Work of Generation.

Another Natural Cause of Barrenness, is want of Love between the Man and Wife: Love is that vital Principle that ought to inspire each Organ in the Act of Generation, or else, 'twill be spiritless and dull; for if their Hearts be not united in Love, how should their Seed unite to cause Conception: And this is sufficiently evinc'd in there never follows a Conception upon a Rape; therefore if Men and Women design to have Children, let them live so that their Hearts as well as their bodies may be united, or else they may miss of their Expectations.

A third Cause of Natural Barrenness, is the letting Virgins blood in the Arm, before their natural Curles are come down; which is usually in the fourth and fifteenth Years of their Age; sometimes perhaps before the thirteenth, but never before the sixteenth. And because usually they are out of Order, and indisposed before the Purgations come down, their Parents run to the Doctor to know what is the Matter, he strait prescribes opening a Vein in the Arm, seeing the fulness of Blood which was the Cause of offending: this makes her well at present: And when the young Virgin happens to be in the same Disorder again, the other strait runs to the Surgeon, and he directly uses the

the same Remedy, and by these Means the Blood is diverted from its proper Channel that it comes not down the Womb as in other Women: And so the Womb dries up and the Woman is for ever Barren. The way to prevent this, is to let no Virgin Blood in the Arm, before her Courses come well down; but if there be Occasion in the Foot; for that will bring the Blood downward and by that Means provoke the Menstrues to come down.

Another Cause of Natural Barrenness is the Debility of Persons in Copulation; if Persons perform not the Act with all the Heat and Ardour that Nature requires they may as well let it alone, and expect to have Children without it; for Frigidity and Coldness never produces Conception. Of the Cure of this we will speak by and by, after I have spoken of.

Accidental Barrenness, which is what is occasioned by some morbid Matter or Infirmity upon the Body either of the Man or the Woman, which being removed, they become fruitful. And since as (I have before noted) the first and great Law of the Creation was to encrease and multiply, and barrenness is the direct Opposition to the Law, and frustrates the End of Creation; and that is so great an Affliction to divers Men to be without Children, and often causes Man and Woman to have hard thoughts one of another, each Party thinking the Cause not in them: I shall here, for the Satisfaction of all well meaning People, set down the Signs and Causes of Insufficiency both in Men and Women premising the first, that when People have not Children they must not presently blame either Party, for neither may be in Fault, but perhaps God sees it not good (for Reasons best known to himself) to give them any, which we have divers Instances in Story. And though the Almighty in the Productions of Nature, works by natural Means, yet where he withholds his Blessing, the natural Means are ineffectual; for it is the Blessing

which is the Power and Energy by which Nature brings
Production forth.

Sect. 2. Signs and Causes of Insufficiency in Men.

ONE Cause may be in some Vitiousness in the Yard,
as it the same be crooked, or any Ligaments
thereof distorted or broken, whereby the Ways and
passages through which the Seed should flow, come to
be stopped or vitiated.

Another Cause may be too much Weakness of the
Yard, and Tenderness thereof, so that it is not strongly
enough erected to inject Seed into the Womb: for the
Length and Stiffness of the Yard very much conduces
to Conception, by reason of the forcible Injection of
the Seed.

Also if the Stones have receive any Hurt, so that
they cannot exercise their proper Gift in producing
Seed, or if they be oppressed with an Inflammation or
Swelling, Wound or Ulcer, or drawn up within the
Body, and not appearing outwardly; these are Signs of
Insufficiency, and causes of barrenness.

Also a Man may be barren, by Reason of the Defect
of the Seed; as, First, If he cast forth no Seed at all; or
if it be of less Substance than is needful. Or Secondly, if the
Seed be vicious, or unfit for Generation; as on the one
side, it happens in bodies that are gross and fat, the
Matter of it being defective; and on the other side
in much Leanness, or continual Wasting or Con-
sumption of the body, destroys the Seed; Nature turn-
ing all the Matter and Substance thereof into Nutriment
for the Body.

Too frequent Copulations is also one great Cause of
barrenness in Men; for it attracteth the seminal Moi-
sture from the Stones, before it is sufficiently prepared
and concocted: so if any one by daily Copulation do
exhaust and draw out all the Moisture of his Seed,
then do the Stones draw the moist Humours, from the
superior

superior Veins into themselves, and so having but a little blood in them, they are forced of Necessity to cast it out raw and unconcocted; and thus the Stones are violently deprived of the Moisture of their Veins, attract the same from the other superior Veins, and the superior Veins from all the other Parts of the body, for their proper Nourishment, thereby depriving the body of its vital Spirits. And therefore no wonder that those that are addicted to immoderate Copulation are very weak in their bodies, feeling their whole body is thereby deprived of the best and purest blood and of the Spirits; insomuch that many who have been addicted too much to that Pleasure have killed themselves in the Act; and therefore it is no wonder if such unconcocted and indigested Seed be unfit for Generation.

Gluttony and Drunkenness, and other Excesses, do also much hinder Men from Fruitfulness, and make them unfit for Generation.

But among other Causes of Barrenness in Men, there is also one that makes them barren, and almost of the Nature of Eunuchs, and that this is the Incision, or the cutting of their Veins behind their Ears: Which in Cases of Distempers is oftentimes done; For according to the Opinion of most Physicians and Anatomists, the Seed flows from the Brain by those Veins behind the Ears more than from any other Part of Body. From whence it is very probable, That the Transmission of the Seed is hindered by the cutting of the Veins behind the Ears, so that it cannot descend at all to the Testicles, or come thither very crude and raw. And thus much for the Signs and Causes of Barrenness in Men.

Sect. 3. Signs and Causes of Insufficiency, or Barrenness in Women.

Although there are many Causes of the Barrenness of Women, yet the chief and principal are Intemperance

respecting either the Privy Parts, the Womb, or
menstruous Blood.

Therefore *Hippocrates* saith (speaking of the either easy
or difficult Conception of Women) the first Consideration
to be had of their Species, for little Women are more
apt to conceive than great; slender than gross; white
and fair, than ruddy and high coloured; black than
fair. Those that have their Veins conspicuous are more
apt to conceive than others; but to the very Flesh is evil;
whereas to have great swelling Breasts is good.

The next thing to be consider'd, is, the Monthly Pur-
gations, whether they have been duly every Month, and
whether she flow plentifully, and are of a good Colour,
and whether they have been equal every Month, for so
they ought to be.

Then the Womb or Place of Conception is to be con-
sidered; it ought to be clean and sound, dry and soft;
not retracted or drawn up; nor prone, nor descended
downwards, nor the Mouth thereof turn'd awry, nor
close shut. But to speak more particularly:

The first Parts to be spoken of, are the *Pudenda*, or
Privities, and the Womb; which Parts are shut and in-
closed, either by Nature, or against Nature; and from
hence such Women are called *Imperforas*; and in some
Women the Mouth of their Womb continues compressed,
and closed up from the Time of their Birth, until the
coming down of their Courses; and then on a sudden
when their Terms press forwards to Purgation, they are
tormented with great and unusual Pains; some of these
break of their own Accord, others are dissected and
open'd by a Physician; others never break at all, and
brings Death.

All these *Aetius* particularly handles, shewing that
the Womb is shut three manner of Ways, which hinders
conception. And the first is, when the Lips of the *Pu-
denda* grow or cleave together; the second is, when they

are certain Membranes growing in the middle Part of the Matrix within: The third is when (though the Lips and bosom of the *Pudenda*, may appear fair and open) the Mouth of the Womb may be quite shut up, which are Occasions of Barrenness, in that they hinder both the Use of Man, the monthly Courses, and Conception.

But amongst all the Causes of Barrenness in Women the greatest is in the Womb, which is the Field of Generation; and if this Field be corrupt, it is vain to expect any Fruit, let it be never so well sown, for it may be unfit for Generation, by reason of many Distempers to which it is subject: As for Instance, over much Heat and over much cold: for Women whose Wombs are too thick and cold, cannot conceive, because Coldness extinguisheth the Heat of the human Seed. Immoderate Moisture of the Womb also destroys the Seed of Man and makes it ineffectual, as Corn sown in Ponds and Marshes: and so does over much Dryness in the Womb so that the Seed perisheth for Want of Nutriment. Immoderate Heat of the Womb is also a Cause of barrenness; for it scorseth up the Seed, as Corn sown in the Drought of Summer; for immoderate Heats hurt all the Parts of the Body, for no Conception can live in the Woman.

Also when unnatural Humours are engender'd, as too much Flegm, Tympanies, Wind, Water, Worms, or any such evil Humours abounding contrary to Nature it causes Barrenness. As does all the Terms not coming down in due Order, as I have already said.

A Woman may also have other Accidental Causes of Barrenness; (at least such as may hinder her Conception) as sudden Frights, Anger, Grief and Perturbation of the Mind; too violent Exercises, as Leaping, Dancing, Running, after Copulation, and the like. But I will now add some Signs by which these Things may be known.

If the Cause of Barrenness be in the Man, through
er much Heat in his Seed, the Woman may easily
el that in receiving it.

If the Nature of the Woman be too hot, and so unfit
Conception, it will appear by having her Terms
y little, and the Colour inclining to Yellowness: she
also very hasty, cholerick and crafty, her Pulse beats
y swift, and she is very desirous of Copulation.

If you would know whether the Fault is in the Man
the Woman, sprinkle the Man's Urine upon a Lettice
at, and the Woman's upon another, and that which
es away first, is unfruitful. Also take five Wheat-
ns, and seven Beans, put them into an earthen
t, and let the Party make Water therein. Let this
d seven Days, and if in that Time they begin to
out, then the Party is fruitful; but if they sprout
then the Party is barren, whether it be Man or
oman. This is a certain Sign.

There are some that make this Experiment of a Wo-
n's Fruitfulness: Take Myrrh, red Storax, and some
n odoriferous Things, and make a Perfume of it,
ch let the Woman receive into the Neck of the
mb, through a Tunnel: If the Woman feel the
oak ascend through her Body to the Nose, then she
uitful otherwise barren. Some also take Garlick,
beat it, and let the Woman lie on her Back upon
and if she feel the Scent thereof to her Nose, it is
gn of Fruitfulness.

ulpeper, and others also, give a great deal of Credit
ne following Experiment.

ake a Handful of Barley, and steep half of it in the
ne of the Man, and the other half in the Urine of
Woman, for the Space of four and twenty Hours,
then take it out and set it, the Man's by itself, and
Woman's by itself: set it in a Flower pot, or some
r Thing where you may keep it dry; then Water
Man's every Morning with his own Urine, and the

Woman's with hers; and that which grows first, is the most fruitful, and if one grow not at all, that Party naturally barren.

But now having spoken enough of the Disease, it is high Time to assign the Cure.

If barrenness proceeds from Stoppage of the Menstrua let the Woman sweat, for that opens the Parts; and the best Way to sweat is in an Hot-House. Then let the Womb be strengthened by drinking a Draught of white Wine, wherein a handful of stinking Arrack, first bruised has been boiled. For by secret magnetick Virtue strengthens the Womb, and a sympathetic Quack removes any Disease thereof. To which add also a handful of Vervain, which is very good to strengthen both the Womb and the Head, which are commonly afflicted together by Sympathy. Having used these for three Days, if they come not down, take of Calamin Penny-royal, Thyme, Bettony, Dittany, Burnet, Fewfew, Mugwort, Sage, Fiony-roots, Juniper-berries, a handful of each, or so much as can be gotten: let these be boil'd in Beer, and drank for her ordinary Drink.

Take one Part of Gentian-roots, two Parts of Centaury distil them with Ale in an Alembick, after you have bruised the Gentian-roots, and infused them in it. This Water is an admirable Remedy to provoke the Terms. But if you have not this Water in Reading take a Dram of Centaury, and half a Dram of Gentian-roots bruised, boil'd in Posset drink, and drink a Draught of it at Night going to Bed. Seed of Naveau beaten to Powder, and a Dram of it taken the Morning in white Wine, also is very good; but if it do not do, you must be let blood in the Legs. Be sure you administer your Medicines a little before the Full of the Moon: or between the New and the Moon, by no means in the Wane of the Moon, if you do, you will find them ineffectual.

If barrenness proceed from the overflowing of the
menstrues, then strengthen the Womb, as you were
taught before; and afterwards anoint the Reins of the
back with Oil of Roses, Oil of Myrtle, Oil of Quinces
every Night; and then wrap a Piece of White Bays
about your Reins, the Cotton side next to Skin, and
keep the same always to it. But above all, I commend
this Medicine to you. Take Comfrey Leaves or Roots,
and Clown Wound-wort, of each a handful; bruise them
well, and boil them in Ale, and drink a good Draught
of it now and then. Or take Cinnamon, Cassia lignea,
Opium, of each two Drams; Myrrh, white Pepper,
Albanum, of each one Dram; dissolve the Gum and
Opium in white Wine; beat the rest into Powder:
then make into Pills, by mixing of them together ex-
actly, and let the Patient take two Pills every Night
going to bed: but let the Pills not exceed fifteen Grains.
If Barrenness proceeds from a Flux of the Womb, the
Remedy must be according to the Cause producing it, or
which the Flux proceeds from, which may be known
by its Signs; for a Flux of the Womb being a continual
Effusion from it for a long Time together, the Colour
of what is voided shews what Humour it is that offends:
if it is red, and that proceeds from Blood putrified;
if it is Yellow, and that denotes Choler; in others
it is white and pale, and that denotes Flegm; if pure Blood
comes out, as if a Vein were opened, some Corrosion or
Drawing of the Womb is to be feared. All of them
are known by these Signs.
The Place of Conception is continually moist with
Humours, the Face is ill coloured, the Party loaths
her Food, and breaths with Difficulty, the Eyes are much
swollen, which is sometimes with Pain. If the offend-
ing Humour be pure Blood, then you must let Blood
from the Arm, and the Cephalick Vein is fittest to draw
out the Blood, and then the Juice of Plantaine and
Comfrey be injected into the Womb. If Flegm be the
Cause

Cause, let Cinnamon be a Spice used in all her Meats and Drinks; and let her take a little Venice Treacle or Mithridate, every Morning. Let her boil Burnt Mugwort, Feverfew, and Vervain, in all her Broths. Also half a Dram of Myrrh taken every Morning, is an excellent Remedy against this Malady. If Cholera be the Cause, let her take Burrage, Bugloss, red Rose Endive, and Succory Roots, Lettuce and white Poppy seed, of each a Handful: boile these in white Wine till one half be wasted: Let her drink half a Pint every Morning; to which half Pint add Syrup of Pease flowers and Syrup of Cichory, of each an Ounce, with a little Rhubarb, and this will gently purge her. If it proceed from putrified Blood let her be bled in the Foot, and then strengthen the Womb, as I have directed in stopping of the Menstrues.

If barrenness be occasioned by the falling out of the Womb, as sometimes happens, let her apply sweet Scents to her Nose, such as Civer, Galbanum, Storax, Calamitis, Wood of Aloes, and such other Things as are agreeable to that Nature: And let her lay stinking Things to the Womb, such as Asa Fœtida, Oyl of Amber, or the Smoak of her own Hair being burnt: for this is a certain Truth, That the Womb flies from all stinking, and to all sweet Things. But the most infalliable Cure in this Case is this; Take a common Burdock Leaf (which you may keep dry if you please all the Year) apply it to her Head, and it will draw the Womb upwards. Fits of the Mother apply it to the Soles of her Feet, and it will draw the Womb downwards. Bur-seed beaten into Powder, it draws the Womb which way you please, according as it is applied.

If Barrenness proceed from a hot Cause, let the Patient take Whey, and clarify it, then boile Plantane lea

and Roots in it, and drink it for her ordinary Drink. Let her also inject the Juice of Plantane into the Womb with a Syringe: If it can be in Winter, when you can get the Juice, make a strong Decoction of the Leaves and Roots in Water, and inject that up with a Syringe, but let it be but Blood warm, and you will find this Medicine of great Efficacy. And farther: To take away Barrenness proceeding of hot Causes, take often Conserve of Roses, cold Lozenges made of Tragacanth, the Confections of Traisantal, and use to smell the Camphire, Rose-water and Saunders. It is also good to bleed the Basilica, or Liver vein, and take out four or five Ounces of Blood; and then take this Purge: Take *Electuarium de Epithymo de Succo Rosarum*, of each two Drams and an half, clarified whey four Ounces; mix them well together, and take it in the Morning fasting; sleep after it about an Hour and an half, and fast four Hours after it, and about an Hour before you eat any Thing, drink a good Draught of whey. Also, Take Lilly-water four Ounces; Mandrogara water, one Ounce, Saffron half a Scruple, beat the Saffron to powder, and mix it with the waters, and drink them warm in the Morning. Use this eight Days together.

Some excellent Remedies against Barrenness, and to cause Fruitfulness.

TAKE Broom-flowers, Smallage, Parsly-seed, Cummin, Mugwort, Feverfew, of each half a Scruple; Aloes half an Ounce; India Salt, Saffron of each half a Dram; beat and mix them well together, and put it to five Ounces of Feverfew water warm, stop it up close, and let it stand and dry in a warm place; and thus do two or three Times one after another, then make each Dram into six Pills, and take one of them every other Day before Supper.

For

For a purging Medicine against Barrenness: Take Conserve of Benedicte Lax, one Quarter of an Ounce; Decoction of Pille, 3 Drams; Electuary de Succo Rosarum, one Dram; mix them together with Feverfew water, and drink it in the Morning betimes. About three Days after the Patient hath taken the Purge, let her be let Blood four or five Ounces in the Median, or common black Vein in the right Foot; and then take five Days, one after another, filed Ivory, a Dram and a half in Feverfew-water; And, during the Time, let her sit in the following Bath an Hour together Morning and Night: Take wild yellow Rapes, Daucus, Balsam-wood and Fruit, Ash-keys, of each two Handfuls; red and white Behen, Broom flowers, of each a Handful; Musk, three Grains, Amber Saffron, of each one Scruple; boil all in Water sufficiently, but the Musk, Saffron, Amber, and Broom flowers put them into the Decoction, after it is boil'd and strain'd.

A Confection very good against Barrenness: Take Pistachia, Pingles, Fringoes, of each half an Ounce; Saffron, one Dram; Lignum Alloes, Galligate, Mace, Coriophylla, Balm flowers, red and white Behen; of each 4 Scruples; shaven Ivory, Cassia Bark, of each two Scruples: Syrup of confectioned Ginger, twelve Ounces; white Sugar six Ounces, decoct all these well together in twelve Ounces of Balm water, and stir it well together; then put to it of Musk and Amber of each half a Scruple. Take hereof the Quantity of a Nutmeg 3 Times a Day in the Morning, before Noon, and an Hour after Supper.

But if the Cause of Barrenness either in Man or Woman, be through the Scarcity or Diminution of the Natural Seed, then such Things are to be taken as do increase the Seed, and incite or stir up to Venery, and further Conception; which I shall here set down, and so conclude this Chapter of Barrenness;

For this, yellow Rapeseed baked in Bread is very good; also young fat Flesh, not too much salted; also Saffron, the Tails Stineus, and long Pepper prepared in Wine. Let such Persons eschew all sour, sharp, doughy and slimy Meats, long Sleep after Meat, with Surfeiting and Drunkenness, and as much as they can, keep themselves from Sorrow, Grief, Vexation and Care.

These Things following increase natural Seed, and stir up Venery; and recover the Seed again, when it is lost, viz. Eggs, Milk, Rice boiled in Milk; Sparrows brains, Flesh, Bones and all; the Stones and Pizzles of Bulls, Bucks, Rams, and Boars; also Cock stones, Lamb stones, Partridge, Quails, and Pheasants Eggs, and this is an undeniable Aphorism, *that whatsoever any Creature is addicted unto, they move or incite the Man or Woman, that eats them, to the like*: and therefore Partridges, Quails, Sparrows &c. being extremely addicted to Venery, they work the same effect in those Men and Women that eat them. Also take Notice, *That in what Parts of the Body the Faculty which you would strengthen, take the same Part of the Body of another Creature in whom the Faculty is strong, as a Medicine*. As for instance: The Procreative Faculty lies in the Testicles, therefore Cock stones, Lamb stones, &c. are proper to stir up Venery. I will also give you another general Rule: *All creatures that are fruitful being eaten, make them fruitful that eat them*; as Crabs, Lobsters, Prawns, Pigeons, &c. The Stones of a Fox dried and beaten to Powder, and a Dram taken in the Morning in Sheep's Milk, and the stones of a Boar taken in like Manner are very good. The Heart of a Male Quail carried about the Man, and the Heart of a Female Quail carried about the Woman, causeth natural Love and Fruitfulness. Let them also that would increase their Seed, eat and drink of the same, as near as they can: For *Sine Cerere & Libera non fit Venus*, is an old Proverb, which is, *Without good Food, and good Drink, Venus will be frozen to Death*.

Pot.

Pottages are good to increase the Seed, such as are made of Beans, Pease, and Lupines, and mix the rest with Sugar; French Beans, Wheat sodden in Broth, Anniseed, Fennel seed, Mustard seed, Cole-wort seed, and Nettle seed, Also Onions stewed, Garlicks, Leeks, yellow Rapes, fresh Bugwort Roots, Eringo Roots, confected, Ginger confected, &c. Of Fruits, Hazel Nuts, Cyprus Nuts, Pistacia, Almonds, and March panes made thereof. Spices good to increase the Seed are Cinnamon, Cardamum, Galengal, long Pepper, Cloves, Ginger, Saffron, *Assa Fœtida*, take a Dram and a half in good Wine, is very good for this Purpose.

The Weakness and Debility of a Man's Yard being a great hindrance to Procreation, let him, to strengthen it use the following Ointments, Take Wax, Oyl of Beevercod, Majoram gentle, and Oyl of Costas, of each a like Quantity; make it into an Ointment, and put to it a little Musk, and with it anoint the Yard, Cods, &c. Take of Horse Emmets three Drams, Oyl of white Salanum Oyl of Lillies, of each one Ounce; pound and bruise the Ants and put them to the Oyl, and let them stand in the Sun six Days, then strain out the Oyl, and add to it Euphorbium one Scruple, Pepper and Rue, of each one Dram, Mustard Seed half a Dram: Set this again altogether in the Sun two or three Days; then anoint the Instruments of Generation therewith. But so much for this Chapter.

CHAP. II.*The Diseases of the Womb.*

Have already said, That the Womb is the Field of Generation: And if this Field be corrupted it is in vain to expect any Fruit, tho' it be never so well sown. I therefore not with Reason, that I intend in this Chapter to set down the several Distempers to which the Woman is obnoxious, and proper and safe Remedies against them.

Sect. 1. Of the hot Distempers of the Womb.

THIS Distemper consists in the Excess of Heat; for the Heat of the Womb is necessary for Conception, but if it be too much, it nourisheth not the Seed, but dissipeth its Heat, and hinders the Conception: This Preternatural Heat is sometimes from the Nature, and makes the barren: But if it be accidental, it is from hot Causes that bring the Heat and the Blood to the Womb: It arises also from internal and external Medicines, and from too much hot Meats, Drinks and Exercise. Those that are troubled with this Distemper have but few Courfes, and those Yellow, Black, Burnt, Sharp; have Hair betimes on their Privities, they are prone to Lust, and are subject to the Head ach, abound with Choler. And, when the Distemper is long upon them, they have but few Terms, and out of Order, being bad and hard to flow; and in the Time they become Hypochondriacks, and for the most part men, having sometimes a Frenzy of the Womb. The Remedy is to use Coolers, so that they offend not the Vessels that must be open for the Flux of the menses. Therefore inwardly use Coolers, such as Succory, Endive, Violets, Water-lillies, Sorrel, Lettuce, Raddishes, and Syrups and Conserves made thereof. Also take

take Conserve of Succory, Violets, Water-lillies, Burage, each an Ounce, Conserve of Roses half an Ounce, Diamargariton frigid Diatriascental, each half a Dram and with Syrup of Violets, or Juice of Citrons, make an Electuary. For outward Application make use of Ointment of Roses, Violets, Water-lillies, Gourd Venus Navel applied to the Back and Loins.

Let the Air be cool, her Garments thin, and her Meats be with Endive, Lettuce, Succory and Barley. Give her no hot Meats, or strong Wine, unless mixt with Water. Rest is good for her, but she must abstain from Copulation, though she may sleep as much as she will.

Sect. 2. Of the cold Distemper of the Womb.

THIS Distemper is the Reverse of the foregoing, and equally an Enemy to Generation, being caused by a cold Quality abounding to Excess, and proceeding from a too cold Air, Rest, and Idleness, and cooling Medicines: It may be known by an Aversion to Letchery and taking no Pleasure in the Act of Copulation, when they spend their Seed. Their Terms are stegmate, thick, and slimy, and do not flow as they should. The Womb is wind, and the Seed crude and waterish. This is the Cause of Obstructions and Barrenness, and hard to be cur'd.

For the Cure of this Distemper, use this Water: Take Galengal, Cinnamon, Nutmeg, Mace, Cloves, each three Drams, Ginger, Cubeds, Zedory, Cardamum, each an Ounce, Grains of Paradise, long Pepper, each half an Ounce, beat them, and put them in six Quarts of Wine for eight Days. Then add Sage, Mint, Balm, Monardella, wort, each three Handfuls. Let them stand eight Days more, then pour off the Wine, and beat the Herbs and Spices, and then pour on the Wine, and distil them. You may use this; Take Cinnamon, Nutmegs, Cloves, Mace, Ginger, Cubebes, Cardamums, Grains of Paradise.

half an Ounce and half, Galengal six Drams, long Pepper half an Ounce, Zedoary five Drams, bruise them, add six Quarts of Wine; put them in a Cellar nine days daily stirring them: Then add Mint two Handfuls, let them stand fourteen Days, pour off the Wine, bruise them, and then pour on the Wine again, and fill them. Also anoint with Oyl of Lillies, Rue, Anaca, Baya, Cinnamon, Cloves, Mace, and Nutmeg. Her Diet and Air be warm; her Meat of easier Concoction, seasoned with Anniseed, Fennel and Thyme; let her avoid raw Fruits, and Milk Diets.

Sect. 3. Of the Inflation of the Womb.

THE Inflation of the Womb is stretching of it by Wind, called by some a windy Mole: The Wind proceeding from cold Matter, whether thick or thin, retained in the Veins of the Womb, by which the Heat thereof is overcome; and it either flows thither from other Parts, or is gathered there by cold Meats and Drinks: Cold Air may be a procuring Cause of it also, Women that lye in are exposed to it. This Wind is retained either in the Cavity of the Vessels of the Womb, between the Tunicles; and it may be known by a swelling in the Region of the Womb, which sometimes reaches to the Navel, Loins, and Diaphragma: and it either abates as the Wind increaseth or decreaseth. It differs from a Dropsy in that it never swells so high; that neither the Physicians nor Midwife may take it for Conception, let them observe the Signs of Women Child laid down in the first Part of this Book; if one Sign be wanting, they may suspect it to be an Inflation; of which this is a farther Sign, That after Conception the Swelling still increaseth, but in an Inflation, it sometimes increaseth, and sometimes decreaseth: Also if you strike upon the Belly, in an In-

Inflation there will be a Noise, but not so in case there be a Conception. It also differs from a Mole, because in that there is a Weight and Hardness in the Belly, and, when they move from one Side to another, they feel a Weight which moveth: but not so in this. If the Wind be without the Cavity of the Womb, the Pain is greater and more extensive; nor is there any Noise, because the Wind is more pent up.

This Distemper is neither of any long continuance nor dangerous, if looked after in Time; and, if it is in the Cavity of the Womb, it is more easily expelled. To which purpose give her Diadphnicon, with a Castor, and sharp Clysters that expel wind. If this Distemper happen to a Woman in travail, let her not push after Delivery: nor bleed, because it is from a cold Matter, but if it comes after Child bearing, and the Terms come not down sufficiently, and that she has a loss of Blood, let the *Sapientia Vein* be opened. And which, let her take the following Electuary: Take Cardus of Betony and Rosemary, of each an Ounce half; candied Eringo, Citronpel or candied each half Ounce, Diacymum, Dragalengal, each a Dram, Or Aniseed six Drops, and with Syrup of Citrons make Electuary. For outward Applications, make a decoction of Rue, Magwort, Camomile, Dill, Calamint, Penny-royal, Thyme, with Oyl of Rue, Keir, Camomile; and let the following Clyster to expel Wind be put into the womb: Take Agnus castus, Rye, Camint, each an Handful: Aniseed, Castus, Cinnamon each two Drams, boil them in Wine for half an hour. She may likewise use Sulphur, Bath, and Spaw water both inward and outward; because they expel Wind.

Sect. 4. *Of a Dropsy in the Womb.*

THIS is another Morbifick Effect of the Water proceeding from water, as that before mentioned.

from the Wind; by which the Belly is so swelled, it deceives many, causing them to think themselves in Child, when indeed they are not; being no other than an unnatural Swelling raised by the gathering together of Waters, from moisture mixed with the Terms, with an evil Sanguification from the Liver and Spleen; also by immoderate Drinking, or the Eating of rich Meats; all which causing a repletion, do suffocate the native Heat, it may also be caused by the overflow of the Courses, or by any immoderate Evacuation.

The Signs of this Distemper are, the lower Parts of the Belly, with the privities, are puffed up and are red; the Feet swell; the natural Colour of the Face grows pale; the Appetite is departed; the Terms also are retarded, and cease before their Time, the Breasts are also full but without Milk. This is distinguished from a general Dropsy, in that the lower parts of the Belly are more swelled; neither does the sanguificative Faculty appear so hurtful, nor the Urine so pale; nor the Countenance so soon changed, neither are the superior parts so attenuated, as in a general Dropsy. But yet this Distemper foretells the total Ruin of the natural Function, by that single Consent the Womb hath with the Liver, and therefore an evil Habit of Body, or a general Dropsy will follow.

Of the Cure of this Disease. First mitigate the Pain by Fomentations of Mellilot, Mallows, Linseed, Camomile, and Albacea. Then let the Humour prepared with Syrup of Marsh-mallows, Hissop, Calamint, Mugwort of both Sorts, with distilled Waters, or Decoctions of Dedder, Marjoram, Origan, Speerage, Penny royal and Bettony; And let her purge with Senur, Agarack, Rhubarb, and Elaterium. To purge the Water, Take Calamins, Mugwort, Lovage, Penny royal, each a handful; Savil a Pugil; Madder roots, of each half an Ounce; boil them in Water, and mix them with Sugar. Or if she likes it better, you may

may make broths of the same. Also take *Speciemen Diambroe, Diamesci, Dulcis, Diacalamenti, Diacinnamoni, Diacimini, Troce de Myrrha*, of each two Drams, Sugar one Pound, with Bettony water make Lozenges, and let her take of them two Hours before Meals. Apply also to the bottom of the Belly as hot as can be endured, a little Bag of Cammomile, Cammin, and Mellilot boiled in Oyl of Rue, and anoint the Belly and Privities with *Unguento Agrippæ*, mingling therewith Oyl of Iroes. Let the lower Parts of the Belly be covered with a Plaister of Bayberries, or with a Cataplasm made of Cammin, Cammomile and Briony-roots, adding thereto Cows and Goats Dung. For Injection into the Womb. Take *Asarum* roots, three Drams, Penny royal, Calamints, each half an Handful, Savin, a Pugil, Mechoacan a Dram: boil them, and take six Ounces strained: With Oyl of Elder, and Orris, each Ounce: and inject it into the Womb by a Metrenchus: let the Air be hot and dry. Moderate Exercise may be allowed, but much Sleep is forbidden. She may eat the Flesh of Partridges, Larks, Chickens, Mountain-birds, Hares, Conys, &c. and let her Drink be Wine, mixed with a little Water.

Sect. 5. Of the Inflammation of the Womb.

THIS Affect is a Tumour possessing the Womb, accompanied with unnatural Heat, by Obstructions, and gathering together of corrupt Blood; if the Blood that comes to the Womb, get out of its Vessels into its Substance, and grow hot and putrified, causeth Inflammation, either all over, or in part, fore or behind, above or below. This also happens by Suppression of the Menstrues, repletion of the whole Body by immoderate Copulation, often handling of the Genitals, difficult Child birth, vehement Agitations of the Body, or by falls or blows. The Signs of this Inflammation

re Tumours, with Heat and Pain in the Region of the Womb, with stretch and heaviness in the Privities; also Pain in the Head and Stomach with Vomiting, Coldness of the Knees, Convulsions of the Neck, noting, Trembling of the Heart: And sometimes Straitness of breath, by reason of Heat which is communicated to the Diaphragma, or Midriff, and the Breasts sympathizing with the Womb are pained and swelled, but more particularly, if the Fore part of the Matrix be inflamed, the Privities are grieved, and the Urine is suppressed, or flows forth with difficulty: If it be behind, the Loins and Back suffer, and the Belly is bound: If the Inflammation be in the bottom of the Womb, the Pain is towards the Navel. If the Neck of the Womb be affected, the Midwife, putting up her Finger, may feel the Mouth of it retracted and closed up with a Hardness about it. As to the Prognosticks of it, all Inflammations of the Womb are dangerous, and sometimes deadly, especially if it be all over the Womb: If the Woman with Child, she rarely escapes, an Abortion follows, and the Mother dies.

As to the Cure. First let the Humours flowing to the Womb be repelled; for the effecting of which, after the Belly hath been opened by cooling Clysters, letting Blood will be needful: Open therefore a Vein in the Arm, but have a Care of bleeding in the Foot, lest thereby you draw more Blood to the Womb; but afterwards to derive, if it be from the Terms, stop you may. The Opinion of Galen is, that the Blood may be diverted by bleeding in the Arm, or cupping the Breasts; and it may be derived by opening the Ankle Vein, and cupping upon the Hips. Then purge gently with *Rhubarb, Sena, and Myrobalans, thus; Take of Sena, Drams: Anniseed, one Scruple; Myrobalans, half an ounce: Barley water, a sufficient Quantity; make a Decoction, dissolve it in Syrup of Succory, with Rhubarb, two Ounces,*

Ounces, *Palp of Cassia* half an Ounce, Oil of *Aniseed* Drops, and make a Potion. Also at the beginning of the Disease anoint the Privities, and Reins with Oil of *Ros* and *Quinces*. Make Plaisters of *Plantain*, *Linseed*, *Barley meal*, and *Whites of Eggs*; and if the Pain be vehement add a little *Opium*. For Repellers and Anodines, *Venus narvel*, *Fuflain*, *Lettuce*, *Husleek*, *Vine leaves*, &c. a handfull, boil them in *Wine*, and *Barley meal*, two Ounces *Pomegranate Flowers* two Drams, boil a Dram with Oil of *Roses*, and make a Pultis. Or, Take a *Diachylon* simple Ounces. Juice of *Venus narvel*, and *Plantain*, each half Ounce; Take of *Fenugreek*, *Mallow root*, decocted *Figs*, *Linseed*, *Barley meal*, *Doves Dung*, *Turpentine*, of each two Drams; *Deers suet* half a Dram, *Opium* half a Scruple and with *Wax* make a Plaster. After it is ripe, bring it by Motion of the Body, Coughing, Sneezing, or by Cupping and pessaries: As Take *Rue* half a handfull, *Figs* an Ounce, boil them soft, and *Honey* and *Leys* each an Ounce, *Pigeons Dung*, *Orris-roots*, each half a Dram, with *Wool* make a Pessary. After it is broken and the Pains abate, then cleanse and heal the Ulcer with such Cleanfers as these, viz: *Whey*, *Barley water*, *Honey*, *Wormwood*, *Smallage*, *Gribus*, *Orris*, *Bilberry*, *Myrrh*, *Turpentine*, *Allum*: As take new *Mell* boiled a pint, *honey* half a pint, *Orris powder* half an Ounce, and use it hot very often every Day. If it be about the Bladder, use an Emulsion of cold Seeds, *Whey* and Syrup of *Violets*. Let her drink *Barley water*, clarified *Whey*, and her Meat be *Chickens*, and *Chicken* broth, boiled with *Endive*, *Succory*, *Sorrel*, *Bugloss*, *Mallows*.

Sect. 6. *Of a Schirrosity and Hardness of the Womb.*

A Phlegmon, or swelling in the Womb neglected, not perfectly cured, often produces a Schirrosity in the Matrix, which is a hard insensible unnatural swelling, causing Barrenness, and begetting an Indisposition of the whole Body. The immediate Cause is a thick earthy Humour, (as natural Melancholy for Instance) gathered in the Womb, and causing a schirrous without Inflammation. It is as proper schirrous when there is neither Sense nor Pain, and is an improper schirrous when there is some little Sense and Pain. This Temper is most usual in Women of a melancholy constitution, and also such as have not been cleansed from their Menstrues; or from the Retention of the Menstrua or After purgings; it is likewise sometimes excited by eating corrupt Meat; or those inordinate purgings called Pica, to which breeding Women are often subject: And lastly, It may also proceed from Strictures and Ulcers in the Womb, or from some other Affects in the Liver and Spleen. It may be known by these Signs, If the Affect be in the bottom of the Womb, she feels as it were a heavy burden representing a Stone, yet differing, in that the Breasts are attenuated, and the whole body also. If the Neck of the Womb is hardened, no outward Humour will appear, the Mouth of it is retracted: and touched with the Finger, it is hard; nor can she have the Company of a Man without great Pains and Prickings. This schirrosity or hardness is (when confirmed) incurable, and will turn into a Cancer or Dropsy; and ending in a Cancer is deadly: The Reason of which is, because the vital Heat in those Parts being almost smothered it is not likely to be restored again.

For the Cure of this, first prepare the Humour with Syrup of Burrage, Succory, Epitcymum, and clarified Whey which being done, take of these Pills following according to the Strength of the Patient; Take Hiera Picra six Drams; black Hellebore, Polipody, of each two Drams and a half; Agarick, Lapis Lazuli, Abluti, Salt Indiae, Coloquintida, of each one Dram and a half mix them and make Pills. The Body being purged proceed to mollify the Hardness as followeth; anoint the Privities and the Neck of the Womb with the following Ointment, Take Oil of Capers, Lillies, sweet Almond, Jessamine, each an Ounce; fresh Butter, Hen grease, Goose grease, of each half an Ounce; Mucilage Fenugreek, Althæa, Ointment of Althæa, each six Drams; Ammoniacum, dissolved in Wine, an Ounce which with Wax make into an Ointment. Then apply below the Navel Diachylon Fernellii; and make Emulsions of Figs, Mugwort, Mallows, Penny royal, Althæa Fennel roots, Mellilot, Fenugreek and Linseed boiled in Water: But for injection, take Bdellium dissolved in Wine, Oil of sweet Almonds, Lillies, Comomile, each two Ounces; Marrow of a Veal Bone, and Hens grease each an Ounce, with the Yolk of an Egg. The Patient must be temperate: and as for her Diet, let her abstain from all gross, viscus and salt Meats, as Pork, Fatt old Cheese, &c.

Sect. 7. Of the Straitness of the Womb, and its Vessels

THIS is another Affect of the Womb, which is Obstruction to the bearing of the Children, hindering both the flowing of the Menstrues and Conception; and is seated in the Vessels of the Womb, and of the Neck thereof. The Cause of this Straitness is thick and rough Humours that stop the Mouths of Veins and Arteries; These Humours are bred either from too much Nourishment; when the Heat of the Womb is so weak that it cannot attenuate the Humours

ours; which by reason thereof either flow from the whole body, or are gathered into the Womb. Now the Vessels are made close, or straiter several Ways: sometimes by Inflammation, or Schirrous, or other humours; sometimes by Compression; or by a Scar, or Flesh, or Membrane, that grows after the Wound. The Signs by which this is known are the stoppage of the Terms, not conceiving. Crudities abounding in the body, which are known by particular Signs: For if there was a Wound, or the Secundine was pulled out with Force, Flegm comes from the Wound. If stoppage of the Terms be from an old Obstruction by Humours, it is hard to be cured; If it be only from the disorderly use of Astringents, it is more curable; if it be from a Schirrous or other Tumour, that compresseth or closeth the Vessels, the Disease is incurable.

For the Cure of that which is curable, Obstructions must be taken away, Flegm must be purged, and she must be let Blood, as will be hereafter directed in the stoppage of the Terms. Then use the following Medicines; Take of Anniseed and Fennel-seed, each a Dram; Rosemary, Penny-royal, Calamint, Bettony-flowers, each an Ounce, Castus, Cinnamon, Galengal, each half an Ounce; Saffron half a Dram, with Wine. Take Asparagus-roots, Parsley-roots, each an Ounce; Penny-royal, Calamints, each a Handful; Wall-flowers, all flowers, each two Pugils; boil, strain, and add a Cup of Mugwort, an Ounce and half. For a Fomentation, Take Penny-royal, Mercury, Calamints, Majoram, Mugwort, each two handfals; Sage, Rosemary, Bays, Camomil-flowers, each a Handful; boil in Water, and foment the Grain and Bottom of the Belly; or let her sit up to Navel in a Bath; and anoint about the Groin, with Oyl of Rue, Lillies, &c.

Sect. 8. *Of the Falling of the Womb.*

THis is another evil Affect of the Womb, which is both very Troublesome, and also a hindrance to Conception. — Sometimes the Womb falleth to the middle of the Thighs, nay, almost to the Knees, and may be known then by its hanging out: Now that which causeth the Womb to change its Place, is when the Ligaments by which it is bound to the other Parts, are not in Order: For there are four Ligaments, two above broad and membraneous, that come from the Peritonæum and two below, that are nervous, round and hollow: it is also bound to the great Vessels by Veins and Arteries, and to the Back by Nerves: Now the Place is changed, when it is drawn another Way: Or when the Ligaments are loose, and it falls down by its own Weight. It is drawn on one side when the menstrues are hindered from flowing, and the Veins and Arteries are full, namely those which go to the Womb. If it be a Menstruall Tumour on one side, the Liver and Spleen cause it; by the Liver veins on the right Side, and the Spleen on the left, when there are more or less filled. Others are of Opinion it comes from the Solution of the Connection of the fibres of the Neck, and the Parts adjacent; and that is from the Weight of the Womb descending: This we deny not, but then the ligament must be loose or broken. Women in a Dropsy could not be said to have the Womb fall down, if it came only from looseness; but in this it is caused by the Saltness of the Water, which does more than it moistens. — Now if there be a little Tumour within or without the Privities, like a Stone stretched, or Weight felt about the Privities, it is nothing else but a Descent of the Womb: But if there be a Tumour like a Goose egg, and a Hole at the Bottom, there is at first a great Pain in the Parts to which the Womb is attached.

Womb is fastened, as the Loins, the bottom of the Bel-
ly, and the Os Sacrum; which proceeds from the break-
ing or stretching of the Ligaments; but a little after the
pain abateth, and there is an impediment in walking:
and sometimes Blood comes forth from the Breach of the
vessels, and the Excrements and Urine are stoppt, and
then a Fever and Convulsion ensueth, and then it often-
times proves mortal, especially if it happens to Women
with Child.

For the Cure of this Distemper. First put it up, be-
fore the Air alter it, or it be swollen or inflamed: And
therefore first of all give a Glyster to remove the Ex-
crements; then lay her upon her Back, with her Legs
broad, and Thighs lifted up, and Head down; then
take the Tumour in your Hand, and thrust it in without
violence: if it be swell'd by Alteration and Cold, so-
akent it with the Decoction of Mallows, Althea, Line,
Rue, Camomile flowers, Bay-berries; and anoint
with Oil of Lillies and Hens grease. If there be an
Inflammation, don't put it put, but fright it in, by put-
ting a red hot Iron before it, and making a shew as if
you intended to burn it, but first sprinkle upon it the
Powder of Mastick, Frankincense, and the like: Thus,
Take Frankincense, Mastick, each two Drams: Sarcocol
recept in Milk, a Dram, Mummy, Pomegranate-flow-
er, Sanguis Draconis, each half a Dram: When it is
put up, let her lie with her legs stretched, and one up-
on the other, for eight or ten Days; and make a Pes-
till, in the Form of a Pear, with Cork or Sponge, and
put it into the Womb, dipped in sharp Wine, or Juice
of Acacia, with Powder of Sanguis, with Galbannum, and
Squillum. Also apply a Cupping glass with great Flame,
under the Navel or Paps, or to both Kidneys; and lay
a Plaister to the Back: Take Opoponax, two Oz Sto-
machical liquid, half a Oz. Mastick, Frankincense, Pitch,
each two Drams; then with Wax, make a Plaister.

Or, Take Laudanum a Dram and half, Mastick and Frankincense, each half a Dram; Wood Calloes, Cloves spike, each a Dram; Ass-coloured Ambergrease, four Grains; Musk half a scruple; Make two round Plaiters to be laid on each Side the Navel: Make a Fume of snails skins salted, or of Garlick; and let it be taken by the Funnel. Use also Astringent Fomentations of Bramble leaves, Plaintain, Horse tails, Mirtles, each two Handfuls; Wormseed, two Pugils; Pomegranate flower half an Ounce, boil them in Wine and Water. For an Injection, Take Comfrey roots, an Ounce: Rupturwort, two Drams: Yarrow Mugwort, each half an Ounce, boil them in red Wine, and inject it with a Syringe. To strengthen the Womb, Take Harts horn, Bays of each a Dram Myrrh, half a Dram make a Powder for two Doses, and give it with sharp Wine. Or you may take Zedoary Parsnep seed, Crabs eye prepared, each a Dram; Nutmeg half a Dram, and give a Dram in Powder: But Astringents must be used with great Caution, lest by stopping the Courses, a worse Mischief follow. To keep it in its Place, make Rollers and Ligatures, as for the Rupture; and put Pessaries into the Bottom of the Womb that may force it to remain. I know some Physicians object against this, and say they hinder Conception. But others, in my Opinion, much more justly affirm That they neither hinder Conception, nor bring any Inconvenience: nay, so far from that, that they hinder Conception, and retain it, and cure the Disease perfectly.—Let the Diet be such as has drying, astringent and glewing Qualities, such as Rice, Starch, Quinces, Peas and Green cheese: But let Summer Fruits be avoided. And let her Wine be astringent and red.

C H A P. III.

Of Diseases relating to Womens monthly Courses.

Sect. 1. *Of Womens monthly Courses in General.*

THAT Divine Providence which with a Wisdom worthy of itself, has appointed Woman to conceive by Coition with the Man, and to bear and bring forth Children; has provided for the Nourishment of Children during their Recess in the Womb of their Mother, by that redundancy of Blood which is natural to all Women; and which flowing out at certain Periods of Time (when they are not pregnant) are from thence called Terms, and Menfes from their monthly Flux of excrementitious and unprofitable Blood: Now that the Matter flowing forth is excrementitious, is to be understood only with respect to the Redundancy and Overplus thereof: being an Excrement only with respect to its Quantity: for as to its Quality it is as pure and incorrupt as any Blood in the Veins. And thus appears from the final Cause of it which is the Propagation and Conversation of mankind; and also from the Generation of it being the Superfluity of the last Ailment of the Menstrual Parts. If any ask if the Menstrues be not of a hurtful Quality, how can it cause such venomous Effects: as if it falls upon Trees and Herbs, it makes the one barren, and mortifies the other? I answer, This malignity is contracted in the Womb: for the Woman wanting native Heat to digest this Superfluity, sends it to the Matrix, where seating itself till the Mouth of the Womb is dilated, it becomes corrupt and mortify'd: which may easily be, considering the Heat and Moistness of the Place: and so this Blood being out of its proper Vessels and too long retained offend in Quality. But Frigidity be the Cause why Women cannot digest all

their last Nourishment, and by consequence have these monthly purgations, how comes it to pass, may some say, why they are of so cold a Constitution more than Men? Of this I have already spoken in the Chapter of Barrenness; only chiefly thus: The Author of our Being who has laid an Injunction upon Men and Women to propagate their Kind, hath also wisely fitted them for that Work; and seeing that in the Act of Coition there must be an Agent and a Patient, (for if they be both of one Constitution, there can be no propagation) therefore the Man is hot and dry, and Woman cold and moist: He is the Agent, she the patient or weaker Vessel, that she might be subject to the Office of the Man. It is therefore necessary that the Woman should be of a cold Constitution, because in her is required a Redundancy of Matter for the Infant depending on her. And this is wisely ordained by Nature, for otherwise the Child would detract from and weaken the principal parts of the Mother; which would most unnaturally render the production of the Infant the Destruction of the parent. Now these monthly purgations usually begin about the 14th Year, and continue 'till the 46 or 50 Year: Yet not so constantly, but that oftentimes there happens a Suppression; which is sometimes natural, and sometimes morbid. When they are naturally suppressed, it is either in breeding Women, or such as give Suck; but that which is morbid, must be the Subject of the following Sections.

Sect. 2. Of the Suppression of the monthly Courses.

THE Suppression of the Terms, which is morbid, is an Interception of that accustomed Evacuation of the Blood which should come from the Matrix every Month, and which proceeds from the Matter vitiated, ——— The Cause of this suppression is either interna

internal or external: The internal Cause is either instrumental or material; in Blood or in the Womb. The Blood may be faulty two Ways, in Quantity or in Quality; in Quantity when it is so consumed that there is not an Overplus left, as in Viragoes and all virile Women, who through their Heat and Strength of Nature, digest and consume all their best Nourishment: But Women of this Constitution, are rather to be accounted *Anthropophagæ*: that is, Wo. Men eaters, than Women-breeders; because they consume one of the Principals of Generation, which gives a being to the World, *i. e.* the menstruous Blood. The Blood may also be consumed, and the Terms stayed by much bleeding at the Nose: and likewise by a Flux of the Hemorrhoids, or by a Dysenteria, Evacuations, and chronical and continual Diseases. But secondly, the Matter may be vicious in Quality; as if it be sanguineous, flegmatical, bileous, or melancholous; each of these if they offend in Grossness, will cause an Obstruction in the Veins.

The Womb also may be in the Fault divers Ways: by the Narrowness of the Veins and Passages by apothumes, Tumours, Ulcers, and by over much Cold and Heat, the one vitiating the Action, and the other consuming the Matter: also by an evily Composition of the Matter: also by an evil Composition of the uterine parts; by the Neck of the Womb being turned aside; and sometimes (though but rarely) by a Membrane or excrescence of Flesh, growing about the Womb.

The external Cause may be Heat, or Driness of the Air, immoderate Watching, great Labour, violent Motion, whereby the Matter is so consumed, and the Body is so exhausted, that there is no redundant Blood remaining to be expelled; whence it is recorded of the *Amazons*, that being active, and always in Motion, they had little or no monthly Fluxes: It may also be caused by Cold and most frequently it is so, making the Blood viscous and gross,

condensing and binding up the Passages, that it cannot flow forth——The Signs of the Disease are Pains in the Head, Neck, Back and Loins, with Weariness of the whole Body, but especially of the Hips and Legs, by reason of a Confinity which the Womb hath in those Parts: If the Suppression proceeds from Cold, it causeth a heavy sluggish Disposition, a pale Colour, a slow Pulse, the Urine crude, waterish, and much in Quantity, and no desire to Copulation; the Excrement of the Guts being usually retained; but if it proceed from Heat, the Signs are contrary. If it be natural, and be caused by Conception, it may be known by drinking Water and Honey after Supper, going to Bed; for if after the taking it, it causeth the Woman to feel a bearing Pain about the Navel and lower Parts of the Belly, it is a Sign she hath conceived, and that the Suppression is natural; if not, then it is vicious, and ought medicinally to be taken away; otherwise many dangerous Diseases will follow, such as Swoonings, Faintings, Intermision of Pulse, Obstructions, Cachexies, Jaundice, Dropsies, Hardness of the Spleen, Epilepsies, Apoplexies, Frenzies, melancholy Passions, &c. Which makes it highly necessary to say something now of the Cure.

The Cure of this Distemper must be by Evacuation, for this Suppression is a Plethorick Affect: It will therefore be best in the midst of the menstrual Period to open the Liver Vein: and for the Reversion of the Humours two Days before the wonted Evacuation, upon the Saphena vein, on both Feet: And if the Repletion be great, apply Cupping Glasses to the Legs and Thighs. After letting Blood, the Humours must be prepared and made flexible with Syrup of Stæchas, Harehound, Hopsop, Betony, Maiden-hair, Mugwort, Fumitory; then let a Bath be made of Rue, Feverfew, Marjoram, Savin Bay leaves Penny-royal, Camomile and Juniper berries. After which take of the Leaves of Nep, Bettony, Succory, Maiden-hair, of each one Handful, make a

cost

tion, and take thereof three Ounces ; Syrup of Mug-
wort, Succory, maiden hair, mix each half an Ounce ;
and after she comes out of the Bath, let her drink it.
Then purge Pil. do Agrick, Elephang Coch. Foetid.
alen in this Case commends Pilula de Hiera cum Colo-
rinda ; for as they be proper to purge the Humour
ending, so do they open the Passages of the Womb,
and strengthen the Faculty by their aromatical Quality ;
if the Stomach be overcharged, let her take a Vomit ;
let it be so prepared as to work both Ways, lest
Humours should be too much turn'd back, by work-
ing only upwards : To which End, Take Trochisk of
Agrick two Drams, infuse them in three Ounces of Oxi-
dell, in which dissolve Benedict Laxat. half an Ounce,
and of the Electuary Diasarum one Scruple ; and let her
take it after the manner of a Purge. When the Hu-
mour hath been thus purged you may proceed to more
powerful and forceable Remedies, Take Extract of Mug-
wort, one Scruple and half ; Musk ten Grains ; Tro-
chisks of Myrrh, one Dram and Half ; Rinds of Cassia,
Sesley Seed, Castor, of each one Scruple ; and with
the Juice of Smallage, or after Supper going to Bed. Also
minister to the lower Parts by Suffumigation, Pessaries,
Injections, and Infusions ; make Suffumi-
gations of Amber, Galbanum, Melanthum, Bay-berries,
Mugwort, Cinnamon, Nutmegs, Cloves, &c. Make Pessa-
ries of Figs, and the Leaves of Mercury bruised, and
soaked up with lint. Make Injections of the Decoction
of Mercury, Bettony, Orign, Mugwort and Figs, and
inject it into the Womb by an Instrument fit for that
purpose. For Uction, Take Ladant, Oil of Myrrh,
each two Drams ; Oyl of Lillies, Almonds, Capers,
each one Dram, of each half an Ounce ; and with Wax make
an Unguent, with which let the Place be anointed. Let
the Air be hot and dry, her Sleep shorter than ordinary ;
her use moderate Exercise before meals, and let her
eat and drink be attenuating.

Sect. 3. *Of the overflowing of the Monthly Courses.*

THis Distemper is directly contrary to that of which I have spoken in the foregoing Section: and is less dangerous than the other, and therefore requires to be spoken to next in Order. This Distemper is a sanguineous Excrement, proceeding from the Womb, and exceeding in Time and Quality. I call it Sanguineous because the Matter of the Flux is only Blood, and differs from the Whites, (of which I shall speak afterwards) and I say it proceeds from the Womb, because there are two Ways by which the Blood flows forth; one is, the internal Veins in the body of the Womb, which is properly called the monthly Flux; the other is, by the Veins which are terminated in the Neck of the Matrix, which some Physicians call Hemorrhoids of the Womb. And that it exceeds in Quantity, is when they flow about three Days; but this is most certain Signs of the Excess in flowing, when they flow so long, that the Faculties of the body are thereby weakened: For in bodies abounding with gross Humours, this immoderate Flux does sometimes unburden Nature of her load, and is to be stopt without Advice from a Physician.

The Cause of this immediate flowing is either External or Internal; the External Cause may be the Heat of the Air: lifting, and carrying heavy Burden, unnatural Child births, Falls, &c. The Internal Cause may be threefold, in the Matter, Instrument, or Faculty: The Matter, which is the Blood, may be vicious two Ways, first in Quantity, being so much that the Veins are not able to contain it, secondly, in Quality, being adust, sharp, waterish, or unconcocted: The Instrument, viz. the Veins are faulty by the Dilatation of the Orifice, which may be caused two Ways,

the Heat of the Constitution, Climate, or Season, heating the Blood, whereby the Passages are dilated, and the Faculty weakened: that it cannot retain the Blood: Secondly, by falls, blows, violent Motion, breaking of Vein, &c.

This inordinate Flux may be known by the Appetites being decayed, the Concoction depraved, and all the Functions of the Body weakened, the feet swelled, the Colour of the face changed, and a general feebleness affeeth the whole body. If it comes by the breaking of a Vein, the body is sometimes cold, the blood flows forth on Heaps, and that suddenly with great Pain; If it comes through Heat, the Orifice of the Veins being dilated, then there is little or no Pain, yet the blood flows faster than it doth in an Erosion, and not so fast as in a rupture. If by Erosion, or sharpness of Blood, there is a great Heat scalding the Passage; it differs from the other two, in that it flows not so suddenly nor so copiously as they do. If it be by weakness of the Womb, there is an Aversion to Copulation. If it proceeds from the Blood, drop some of it on a Cloth, and when it is dry, you may judge of the Quality by the Colour: if it be Cholerick it will be Yellow; if Melancholy, black; if Slegmatick Waterish, and Whitish.

The Cure of this consists in three Particulars; first, in repelling and carrying back the Blood; Secondly, in correcting and taking away the fluxibility of the Matter; Thirdly in corroborating the Veins of Faculties. For the First, to cause a Regression of the Blood, open a Vein in her Arm; and draw out so much Blood as the Strength of the Patient will permit; that not together, but at several Times: for thereby the Spirits are less weakened and the Retraction for the greater: Apply the Cupping glass to the Vein, that the Reversion may be in the Fountain. To correct the fluxibility of the Matter Cathartical Means moderated with Astringents may be used. If it be caused

caused by sharpness of Blood, consider whether the Erosion be by Salt Phlegm, or a dust Colour: If by Salt Phlegm, prepare with Syrup of Violets, Wormwood, Roses, Citron-peels, Succory, &c. Then take this Purgation following: Take *Mirabolans*, *Cherbul*, half an Ounce *Trochisks of Agarick*, one Dram; with *Plantain-water* make a Decoction: Add thereto *Syr. Rosat. lax* three Ounces, and make a potion. If by a Dust Colour, prepare the body with Syrup of Roses, myrtles, Sorrel, Purslain, mixt with Water of Plantain, Knot-grass, and Endive: Then purge with this Potion; Take Rinds of myrabolans, Rhubarb, of each one Dram, Cinnamon fifteen Grains, infuse them one Night in Endive Water. Add to the straining Pulp of Tamarins, Cassia, of each half an Ounce, Syrup of Roses one Ounce: and make a Potion. If the Blood be waterish and unconcocted, as is in hydropical Bodies, and flows forth by Reason of the Tenuity, to draw off the Water will be profitable: To which End purge with Agarick, Elatereum, and Colicquintida. Sweating is also proper in this Case, for by the Matter offending is taken away: and the Motion of the Blood is carried to the outward Parts. To procure sweat use Cardamum Water with Mithridate, or the Decoction of Guaiacum, Sassafras, or Sassaparella. Gum of Guaiacum does also provoke Sweat; and Pills of Sassaparella taken every Night going to Bed are worthily commended. If the Blood flows forth from the opening or breaking a Vein, without any evil Quality of itself, then ought Corroboratives only to be applied, which is the Thing to be done, in this inordinate Flux, Beile armoniaek one Scruple, London Treacle one Dram, old Conserve of Roses, half an Ounce with Syrup of Myrtles make an Electuary. Or, if the Flux have continued long, Take of Mastich two Drams, Olibani, Troch. de Carable, of each one Dram; benjamin one Scruple; make a Powder; with Syrup of Quinces, make it into Pills, and take one always before Meals.

ect. 4. *Terms coming out of Order; either before or after usual Time.*

Both these have an ill Constitution of Body; every Thing is beautiful in its Order; in Nature as well in Mortality; and if the Order of Nature be broke, shews the body to be out of Order: Of each of these effects briefly.

When the monthly Courses come before their Time, shews a depraved Excretion, that comes for the Time; flowing sometimes twice a Month: The Cause why they come sooner, is in the blood, which stirs up the expulsive Faculty in the Womb, or sometimes in the whole Body, caused oftentimes by the Persons Diet; which increaseth the Blood too much, makes it too sharp too hot, and if the retentive Faculty of the Womb be weak, and the expulsive Faculty strong, and of a quick nature, it brings them forth the sooner. And sometimes they flow sooner by Reason of a Fall, Stroke, or some violent Passion, which the Parties themselves can best relate. If it be from Heat, thin and sharp Humours, is known by the Distemper of the whole body. The looseness of the Vessels, and Weaknesses of the retentive Faculty, is known from a moist and loose Habit of body. It is more Troublesome than Dangerous; but hinders Conception, and therefore the Cure is necessary for all, especially such as desire Children. If therefore they come too soon from the Faculty provok'd by too much Plethory, let the Person bleed, and use a separate Diet, exercising herself as much as she can. If it proceed from a sharp blood, let her temper it by a good Diet, and Medicines. To which Purpose let her Use decoctions of Iron-water, that corrects the Distemper of the Vessels and then evacuate. If it proceeds from the retentive Faculty, and looseness of the Vessels, it is to be corrected with gentle Astringents.

As to the Courses flowing after their usual Time, the Courses are thickness of the Blood, and the smallest of Quantity with the straitness of the Passage and weakness of the Expulsive Faculties; either of these single may stop the Courses; but if all these concur, they render the Distemper the worse. If the Blood abound not in such a Quantity as may stir up Nature to expel it, its purging must necessarily be defer'd till there be enough. And if the Blood be thick, the Passage stopt, and the expulsive Faculty weak, the Menfes must needs be out of Order and the purging of them be retarded.

For the Cure of this, if the Quantity of Blood be small let her use a larger Diet, and very little Exercise. If the Blood be thick and foul, let it be made thin, and the Humours mixed therewith be evacuated. It is good to purge after the Courses have done flowing, and to use Calamints; and indeed the oftener she purges the better. She may also use Fumes and Pessaries, apply Cupping glasses without Scarification to the Inside of the Thigh, and rub the Legs and scarifie the Ancles, and hold her Feet in warm Water, four or five Days before the Courses come down. Let her also anoint the Bottom of her Belly with Things proper to provoke the Terms.

Sect. 5. Of the false Courses or Whites.

THE Whites or false Courses, are a foul Excretion from the Womb; for from the Womb proceed not only the menstruous Blood but accidentally many other Excrements; which by the Ancients are comprehended under the Title of ——— which is a Distillation of variety of corrupt Humours through the Womb, flowing from the whole Body, or part of the same; which, though called the Whites, are sometimes Blue or Green, or Reddish; or flowing at a set Time or every Month, but in a disorderly Manner, sometimes long

ger, and sometimes shorter. It is different from the running of the Reins, being both less in Quantity, and thicker in Quality, and coming at a great distance: It is different also from those Nightly Pollutions, which is only in Sleep, and proceed from the imagination of Venerie.

The Cause of this Distemper is either promiscuously the whole Body, by a Cacochymia, or Weakness of the same; or in some of the Parts; as in the Liver, which, by the Inability of the sanguificative Faculty, hath a Generation of corrupt blood; and then the matter is reddish; sometimes in the Gall, being re- s in its Office, not drawing away those choleric Su- fluities which are ingendered in the Liver, and then the Matter is Yellowish: Sometimes in the Spleen, not excreting and cleansing the Blood of the Dregs and ex- mentitious Parts; and then the Matter flowing forth is blackish. It may also come from Catarrhs in the U- terus, or from any other putrified or corrupt member. If the matter of the Flux be white; the Cause is either in the Stomach or Reins: In the Stomach, by a fermenting and crude matter there contracted and vici- ated through Grief, Melancholy, and other Distempers; otherwise if the matter were only pituitous, and not corrupted or viciated, being taken into the Liver, it might be converted into Blood; for Phlegm in the Stomach, it is called Nourishment half digested. But if it be corrupt, though it be sent unto the Liver, it cannot be turn'd into Nutriment; for the second Concoction is not correct that which the first hath corrupted; therefore the Liver sends it to the Womb, which neither digest it nor repel it, and so it is voided still keeping the Colour which it had in the Ven- erie. The Cause also may be in the Reins, being overheated, whereby the Spermatical matter, by reason of its Tenuity flows forth; The external Cause may be

be the Moistness of the Air, eating of corrupt Meat, Anger, Grief, Slothfulness, immoderate Sleeping, and Costiveness.

The Signs are extenuation of the body, shortness and sinking breath; loathing of Meat, Pain in the Head, swelling of the Eyes, Melancholy, Humidity, flow from the Womb, of divers Colours, as reddish, black, green, yellow, white; It is known from the flow and over-flowing of the Courses, in that it keeps certain Periods, and is of so many Colours, all which do degenerate from blood.

For the Cure of this, it must be by methods adapted to the Case; and as the Causes are various, so must the Cure.

If it be caused by the Distillation from the Brain, Take Syrup of Betony, Staechas, and Marjoram, put with Pillococh. Make Napalia, of the Juice of Scilla, Hyssop, Betony, Negella, with one Drop of Oil of Cloves, and a little silk Cotton. Take Elect. Diam. aromat. rosat. diambre diamosci dulcis, of each a Dram; Nutmeg half a Dram; with Sugar and Betony water make Lozenges to be taken Morning and Evening. Also take Auria Alexandrina half Dram, Night going to Bed.

If the Matter flowing forth be reddish, open a Vein in the Arm; if not, apply Ligatures to the Arms and Shoulders; some have cured this Distemper, by rubbing the upper Parts with crude Honey; and so Galen cured the Wife of *Bærius*.

If it proceed from Crudities in the Stomach, or from a cold distemper'd Liver, Take every Morning a Decoction of Lignum Sanctam, purge with Pill de Perico. de Hermodact. de Hiera Diacolocynthid. F. Agragative. Take of Elect. Aromat. Ros. two Drams; Citron peels dried; Nutmeg, long Pepper, of each a Scruple; Diagalinga, one Dram; Santali Alba, Aloes, of each a half Scruple; Sugar six Ounces; Mint water make Lozenges of it, and take after Meals.

If with Frigidity of the Liver, be joind a Repression
of the Stomach, purging by Vomiting is commendable;
which, Take three Drams of the Electuary of Dia-
Some Physicians also allow of the diuretical Means,
of Apium, Petroselinum, &c.

If the Matter of the Flux be melancholious, prepare
a Syrup of Maiden-hair, Epithimum, Polipody, Bur-
e, Bugloss, Fumetary, Harts tongue and Syrups By-
inum, which must be made, without Vinegar, other-
it will rather animate the Disease than strengthen
ture; for Melancholy by the Use of Vinegar is in-
afed: and by Hippocrates, Sylvius and Argentinus, it is
ollowed of, as an Enemy to the Womb, and therefore
to be used inwardly in uterine Diseases. Purges of
Melancholy are, *Pilula Eumariæ*, *Pilula Indæ*, *Pilula*
Lapis Lazuli, *Diasena*, & *Confectio Hameigh*. Take
apt Prunes two Ounces, Senna one Dram; Epithimum;
ypody, Fumitary, of each a Dram and half; four
es, one Ounce with Endive water make a Decoction,
of it four Ounces; add unto it Confectiones Hamech,
e Drams; Manna three Drams. Or, *Pil. Indatum*,
Fætidarum, *Agarici Trochiscati*, of each one Scruple;
dies lazuli, five Grains; with Syrup of Pithimum
ke Pills, and take them one every Week.

If the Matter of the Flux be cholerick, prepare with
up of Endive, Violets, Succory Roses; and purge
a Mirabolans, Manna, Rhubarb, Cassia. Take of
barb two Drams; Anniseed one Dram, Cinnamon a
uple and a half; infuse them in six Ounces of Prune-
h; add to the straining of Manna an Ounce, and take
ccording to Art. Take *Spicierum Diatrion* santalon,
ragacant. frig. *Diarrhod*, *Abbatis Diaconit*, of each
Dram; sugar four Ounces, with Plantain Water
e Lozenges.

Lastly, Let the Womb be cleansed from the corrupt
ter, and then corroborated: And for the cleansing
eot, make Injections of the Decoction of Bettony.

Fether-

Feverfew, Mugwort, Spikenard, Bistort, Mercury, Sa
adding thereto Sugar, Oil of sweet Almonds, of ea
two Ounces. Then to corroborate the Womb, prep
Trochisks in this Manner: Take of Myrrh, Feverfew
Mugwort, Nutmegs, Mace, Amber, Ligni Aloes, Stor
red Roses, of each one Ounce, with Mucilage of T
gacanth make Trochisk; cast them on the Coals, a
smother the Womb, therewith; Fomentations may
be made for the Womb, of red Wine, in which ha
been decocted Maltich, fine Bole, Balustia, red Ro
and drying Diet is best, because this Distemper usu
abounds with Phlegmatick and crude Humours.
moderate Sleep is hurtful, but moderate Exercise
do well.

Thus I have gone through the Principal Affects pe
liar to the Female Sex; and prescribed for each of t
such Remedies, as with the Divine Blessing, will
their Distempers, confirm their Health, and remove
those Obstructions which might otherwise prevent t
bearing Children: And I have brought it into so nar
a Compass, that it might be of the more general U
being willing to put it into every one's Power that
Occasion for it, to purchase this rich Treasure at
easy Rate.

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